

SCRAP BOOK



Doc
.S7452
C72

Library of The Theological Seminary

PRINCETON • NEW JERSEY



FROM THE LIBRARY OF
ROBERT ELLIOTT SPEER



Doc
S714.52
C72

✓
R. E. Speer

Correspondence, etc. Columbia University
Speech, Feb. 18, 1918

The
EASY REFERENCE
SCRAP BOOK
of

WORLD WIDE PUBLISHING COMPANY
INC.

NEW YORK

The Easy Reference Scrap Book

*T*HIS BOOK is designed for the preservation of personal or business memorabilia in a form convenient for both reference and handling.

Since half of the sheets in the book are perforated, the bulk of the book may be kept unchanged merely by tearing out from time to time sufficient perforated sheets to compensate for the added bulk which would otherwise result as the data which one wishes to save is pasted in the book.

Experience has shown that the most satisfactory results will be obtained when each book is limited to a particular subject and the books, therefore, in style and plan, are appropriate for a wide variety of uses, such as photograph albums, memories of trips and tours, business statistics, etc.

Attractive in appearance and sturdy in construction, these books will be a pleasing addition to business or private libraries.

Easy Reference Scrap Books are available in two sizes:
No. 50 to take material as large as 8½ inches by 10½ inches.
No. 100 to take material as large as 12½ inches by 15½ inches.

WORLD WIDE PUBLISHING COMPANY, INC.

NEW YORK

EXECUTIVE COMMITTEE
ERNEST TEMPLE HARGROVE, CHAIRMAN
CLEMENT ACTON GRISCOM
HENRY BEDINGER MITCHELL

WAR COMMITTEE
PARISH OF THE
CHAPEL OF THE COMFORTER
10 HORATIO STREET

NEW YORK, APRIL 23RD, 1918

Reverend Sir:—

In a number of instances we are sending this letter and our enclosure to those whose public utterances prove that what we have written does not in the least apply to them. In such cases we feel confident that you will not be offended by our addressing you, as we do so merely for your information, and because it seems best to send to all the Clergy, without attempting to discriminate.

We enclose a reprint of Dr. Odell's article, "Peter Sat by the Fire Warming Himself," which appeared in *The Atlantic Monthly* of February, 1918.

Dr. Odell alleges that, during the years 1914, 1915 and 1916, while this country was still officially neutral, many of the Clergy and Ministers of all denominations, instead of seeing clearly and speaking fearlessly, were confused, hesitant, futile.

Instead of saying: "Our neutrality is a national disgrace and a denial of Christ; as a nation we are neither hot nor cold and must be spewed out from the mouth of God unless we give ourselves completely to His cause",—it is stated that even those who had the courage to denounce the atrocities of Germany, in too many cases, and as late as February, 1917, in published sermons, spoke of what might be "if it should become our duty to enter" the war.

Everyone who loves the Church must desire that the Clergy without exception shall speak for the best and noblest in life; even for the purposes and standards of the Living Christ. If there had been but one such failure as Dr. Odell alleges, it would be deplorable enough. But how much more deplorable it is, when, instead of going out and weeping bitterly, Peter denies that he denied; cannot see that he denied; is in part angry and in part bewildered by the statement that he did deny; and then proceeds to deny all over again, in another way, but in that same connection,—as is being done today.

The failure of today can best be illustrated by three quotations.

First, the Archbishop of York, in his Good Friday sermon in Trinity Church, New York, is reported (*Literary Digest*, April 13th, 1918) as saying of the Germans:

"Let it be our prayer to forgive them, for they know not what they do. If we remain true to the spirit of Christ in this great passion of nations, this prayer must go up even for these rulers. With the cross before our eyes, let us think kindly of the rulers, soldiers, and the peoples of Germany and Austria. Those rough soldiers who are fighting us so desperately are simple, ignorant. They do only what they are commanded to do. . . ."

Second, in an editorial entitled "The Perils of Hatred", which appears in the April issue of *The American Church Monthly* (p. 155), we are told:

"Neither do we mean that everyone must be a pacifist. We mean simply that it is our Christian duty to love our enemies. We may hate the principles for which they are fighting as much as we like; but we must never permit ourselves to hate any of God's children."

Third, in a book by Dr. Harry Emerson Fosdick, entitled *The Challenge of the Present Crisis*, which *The Congregationalist and Advance* (Boston), repudiating Dr. Odell, describes as "the book which on the whole best represents the Christian sentiment of America respecting the war", we read (pp. 52-54):

"For our own sakes and for the world's sake, though we fight we must not hate. We are Christians. . . . We must be as ready to forgive as is God. . . . We must pray for our enemies [saying],

'O God, bless Germany! At war with her people, we hate them not at all, and underneath the cruel divisions that force on us this sorry business of mutual destruction, we acknowledge before Thee those underlying unities that yet will be there and will be beautiful when war is over. Our enemies, too, are sons of God and brothers for whose sake Christ died. We acknowledge before Thee our part in the world's iniquity that rolls this burden on Thy heart and crucifies the Son of God afresh. We dare not stand in Thy sight and accuse Germany as though she alone were guilty of our international disgrace. We all are guilty.'"

Those three quotations, in their respective ways, are travesties of Christ's spirit and teaching; are unconscious but terrible blasphemies; are just as German in their perverted sentimentalism as are the most savage utterances of the oft-quoted Pastor Baumgarten,—opposite poles of the same perversity.

The editor of *The American Church Monthly*, in the editorial already quoted, complains of the "decline of zeal and enthusiasm now [since America entered the war] so noticeable among Christians of every name. From every direction come complaints of sparsely attended services, church guilds and societies forced to disband, churches compelled to close their doors for lack of support, and decreasing contributions for the missionary cause." He attributes this to the growth of hatred—"the love of many has indeed waxed cold." But may it not be that the ordinary men and women who go to Church, if they have to listen to such things as our three quotations suggest, are saying in their hearts, as Mary said, "They have taken away my Lord, and I know not where they have laid Him"? May it not be that such people stay away from Church, lose interest in Church, because, though inarticulate, they hate (forgive the word) to hear their dear Lord travestied, and turned into less than man?

For what is the truth of this matter? It is very simple. We must not hate our enemies. Were I to have an enemy, I must forgive him, pray for him, try, for Christ's sake, to love him. More than that, I must strive to see in his enmity, my opportunity. To hate him would be mean, contemptible: not merely unchristian, but small. That is what Christ taught, and the Jews, a vindictive people, doubtless needed such teaching as much as any people could.

But am I to make no distinction between my personal enemies and the enemies of Christ; between the man who reviles me and the man who reviles Christ; between the man who injures me and the man who injures one of His little ones? Christ asked the Father to forgive those who nailed Him to the Cross. He did not ask the Father to forgive the Scribes and Pharisees, hypocrites, who were dragging His children to perdition, and who, by opposing His Father's will, caused His Kingdom to be given to another nation, "bringing forth the fruits thereof."

To love is to hate. Those who do not hate, do not love. It is love of self which causes personal hatred. Christ did not love Himself. Therefore He did not hate His personal enemies. He prayed for them. But He loved the Father and He loved His children. Therefore He hated the enemies of His Father and the enemies of His children.

Those who love Christ with passion, love His spirit, His ideals, His interests. They think of nothing else. They care for nothing else. And therefore they hate with unquenchable hatred—*His enemies*. They hate cold-blooded murderers. They hate the violators of women. They hate those who torture children. If you do not hate those who torture children, you are less than a man; and to be a Christian means to be more than a man: it means, among other things, to have an ordinary man's virtues to a much greater degree.

In an effort to avoid the use of the word "hatred" (and it would be folly to quarrel for a word), a layman, Professor Alfred M. Brooks of Indiana, has stated recently (*New York Times Magazine*, April 7th, 1918) that "it is not hatred which the law and justice, or the citizen who upholds law and justice, have for a burglar-murderer, but abhorrence; not revenge which they wish to

visit upon him, but an overwhelming desire to make him, and all his kind, realize that they will not be allowed to live on the earth, or any longer threaten respectable people with their barbarities. And so with Germany, mankind that still esteems purity, truth, honour, justice, loveliness, and good report as being all-precious, looks upon her with abhorrence, repugnance, inexpressible loathing, sickening disgust, but not with hatred."

We are grateful to Professor Brooks for an admirable article; but we are not content. German outrages are still a long way off. Americans, it is said, lack imagination. We shall be compelled, therefore, to be very concrete. The principle at issue is too vital for any mincing of words. That principle or law is that you hate, or merely abhor, depending upon the extent to which you love. If, then, you find some brute attempting to outrage your wife or daughter—some woman you love with deep and true devotion—you will hate that man and you ought to hate that man, and, if you do not hate him, it will prove that you do not love either the woman, or Christ. If you hate him because his act has injured *you*, your feeling will not be worthy the name of hatred, for it will centre around self, and will evaporate quickly if the man, even though unrepentant, shower gifts upon you that you really desire.

And that is one reason why it is important to forgive without delay even the greatest personal offence. Just as no man who loves himself can love Christ, so no man who hates his personal enemies can hate the enemies of Christ. How easily His so-called friends forgive His enemies! Fear of the world, desire of gain, love of comfort,—any one of innumerable motives is enough to suggest that outrages perpetrated against Him should be forgotten. So His friends betray Him, not really loving Him. So also is there grave danger that an unrepentant Germany will be forgiven.

To forgive before there be repentance, is to encourage sin. Only "if he repent, forgive him." And one evidence of repentance is a burning desire to repair the wrong done. When Germany and Austria show this desire, and when voluntarily and with contrite hearts they act accordingly toward Belgium, France and Serbia, it would be unchristian not to meet them half way. Until then—whether the war continue or whether politicians concoct a "peace"—it would be a violation of every Christian principle to treat an unrepentant Germany or an unrepentant German except as a foul and shameless criminal.

Do unto others as you would be done by, is the Law of laws. Suppose that, with insane premeditation, you had killed your mother and two out of five of your brothers. Would you wish to be treated as Pacifists advocate, thus leaving you free to murder the survivors too? Or would you wish to be killed before you could carry out your purpose further? It is because you would wish to be killed, if possible before you had murdered anyone, and certainly before you had murdered the three who had so far escaped you, that it is a moral and religious duty, at this time, and until Germans collectively and individually repent of their unspeakable crimes, to kill, or to cause to be killed, as many of their combatants as you possibly can.

In obedience to the same Law of laws, and until they do repent, you should try to make them suffer for their sins in every way you can devise. No man, at that stage, repents, until long-continued suffering compels him to seek for its cause. He will never find the cause, which is his wickedness, unless human justice inflicts upon him publicly the punishment which fits his crime, and maintains the pressure of that punishment steadily and relentlessly until the lesson has been learned and effect traced back to cause. A child who steals and who persistently steals, glorying in his cleverness, must discover that whenever he steals he suffers. Otherwise you confirm him in his thievery. Would you wish to be treated otherwise?

None of this does Dr. Fosdick appear to understand. To him, all hatred looks alike. He does not seem to see at all that it is what and why we hate that makes hatred good or evil. To him, war is nothing but a shambles: at best a surgical operation, horrible even when necessary. "From the standpoint of every high ideal, war is unchristian—essentially, hideously unchristian," he says (p. 42).

No wonder, with such teaching being widely promulgated (his book is copyrighted by the International Committee—a Pacifist Committee—of the Young Men's Christian Association, and is published by the Association Press); no wonder that more than one enlisted man has told us, until we disabused him of the notion, that when he entered the Army he had had to give up his religion, because religion and fighting are incompatible! One would say, "The pity of it," if it were not so much worse than that.

Was it unchristian of England to go to the rescue of Belgium and France? Was it unchristian of her First Hundred Thousand, against impossible odds, to lay down their lives with gladness for the reason that *noblesse oblige*? Are Frenchmen unchristian who sacrifice themselves that women and children may be saved from slavery and shame?

To call such warfare unchristian is an insult to Christ, and that the insult is quite unintentional makes it only the more cruel.

The blindness goes deep, the truth being that those who see war as nothing but a shambles, see Calvary itself as a shambles and no more. They see the Cross as a curse, and suffering in every form as a thing to flee from. They are materialists without knowing it. "In the Cross is salvation," says the "Royal Way." "In the Cross is life, in the Cross is infusion of heavenly sweetness, in the Cross is strength of mind, in the Cross joy of spirit, in the Cross the height of virtue, in the Cross the perfection of sanctity." What else or less did Christ make manifest? And yet, because of the awful suffering, because of the "shambles," because men see the surface and not the spirit, the death and not the resurrection, the Cross remains as much as ever unto the Jews a stumblingblock and unto the Greeks foolishness.

Have we not the right to expect, however, of those who preach the Gospel, that "Christ the power of God and the wisdom of God," in the present as in the past, shall be recognized on the Cross more clearly than anywhere? And what are the fields of France and Flanders at this moment, but a vast Cross, with the Germans crucifying Him thereon afresh? If we love Him a little, we shall abhor them; if we love Him only, with all the love of our hearts, we shall hate them with an undying hatred—until they repent.

Children of one Father, we are told; we and His modern executioners. Doubtless we are. Satan, we assume, was Michael's brother. And in that case, on whose side are you, your Father's or your brother's? The Pope has tried, outwardly, to be on both sides, like Pilate before him. But it cannot be. You cannot love those who hate Him and at the same time love Him. If you imagine you can, what you are doing in fact is to love yourself only, though this may mean to love some theory, some religious or humanitarian hobby, which you have made your personal possession and your idol, and which you worship blindly in place of the Living Christ.

Therefore we urge a reconsideration of this entire problem. We urge that those among the Clergy whose vision failed them before this country entered the war, should question their vision to-day if they find themselves differing from those who, in public and in private, from August, 1914, to the present time, have insisted that England and France are fighting our battles for us, and that this great struggle is between all the powers, seen and unseen, that make for righteousness, and all the powers, seen and unseen, that make for Hell. We urge that all talk of loving Germany or Germans shall cease, and that Pacifism in any form, and particularly in its more subtle and plausible forms, shall be recognized as support of the German cause and as treason both to this country and to the Cause of Christ.

Faithfully yours,

WAR COMMITTEE

Parish of the Chapel of the Comforter

10 Horatio Street, New York.

WEAKENING PATRIOTISM.

Some Lectures on the War That Will Do Harm.

To the Editor of The New York Times:

The Young Men's Christian Association has recently inaugurated a nationwide movement to enlist the students of our universities and colleges in an intensive study of "the issues and spiritual lessons of the war." Three mass meetings were called to support this movement in New York, the immediate local aim being to enroll 4,000 students from the colleges of the city. These students were then to be divided for study and discussion into small groups, under the direction of leaders to be appointed by the Y. M. C. A., from which groups they would be graduated as leaders of other similar groups to be formed by themselves, thus spreading and perpetuating the movement.

Under the slogan of "Win the War and Win the World," the mass meetings were held on Feb. 18, 19 and 20, in the gymnasium of Columbia University, loaned for the purpose. Mr. Edmonds, the Intercollegiate Secretary of the Y. M. C. A., was the Chairman on each occasion.

Following certain stereopticon views, the speaker at the first meetings was Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions and Chairman of the "General War-time Commission of the Churches." His speech was marked by much eloquence and power, but it was insidiously corrupting, both to the will and the intelligence, because it breathed throughout the spirit of pacifism and minimized the infamies that Germany has perpetrated. His argument was the stock one of pro-German agitators in this country—that Germany had only done what all other nations had done, or would do if they had the power. He enumerated the evils which he said had caused the present conflict, but warned us with regard to each that Germany had been no more guilty of them than the other nations. There was the question of the sanctity of treaties. But let us remember, he said, our own long list of broken treaties with the Indians. There was the placing of national self-interest above the principles of righteousness, and there was the extension of national influence by armed force. But here he asked us to listen while he read from a pocketbook two quotations, one from an Oxford Professor of History, the other from a naval magazine published in Washington. These he presented as proving that Great Britain and the United States are as guilty as Germany—desiring to do what Germany has done. Then there was the evil of racial animosities and self-assertiveness. But let us remember our own attitude toward Japan—and here he read from his pocketbook some verses printed in a California newspaper. One by one he matched the accusations against Germany with accusations against this country or our allies. He made no appeal for aid in the prosecution of the war. He concluded with prayer, and there were no other speakers.

In private comment after the meeting, an incorruptible little Barnard freshman asked what kind of an American it was who, in time of war, carried with him in a pocketbook a collection of quotations to prove the iniquity of his own country and of its allies.

At the opening of the second meeting stereopticon views were shown representing some of the evils against which democracy should be contending at home. We had pictures of a group of coal miners and of a coal mine in which there had been an explosion. We saw a family making artificial flowers in their own home, and our attention was called by this means to the problem of the sweat shop. A quotation was read from Lloyd George to the effect that the flag was as much disgraced by flying over a

slum as over a defeated army. We saw a picture of some boys stealing a ride on a freight car, "presumably," the demonstrator said, "because they had no safe place to play," and we were asked to think of the child and playground problems.

Following this Charles R. Towson, the Industrial Secretary of the Young Men's Christian Association, who on this occasion was the principal speaker, told us that "our problem has been stated 'to make the world safe for democracy,' but that it might be restated 'to make democracy safe for the world.'" Under his guidance we considered for an hour the social and industrial problems of the country, to which he hoped might be directed the "magnificent spirit of sacrificial service" that the war had aroused. He referred very briefly to the war at the beginning and end of his address, allowing us to infer that it will be won, but of why it is necessary to win it, or of how, or by whom it is to be won he said nothing. The attention of his audience was directed to quite different problems, such as the necessity for high wages, short working hours, and better conditions for labor; "the more righteous distribution of wealth," greater equality of opportunity, and closer contact between all classes. He, too, struck a mildly religious note. In so far as he said that the great need is for "God in the heart;" but there was no appeal to patriotism and no urging of the successful prosecution of the war. Certainly no light was thrown on the issues or spiritual lessons of the war, which were wholly ignored until, when Mr. Towson had finished, I ventured to refer to them in response to a general invitation extended to the audience by the Chairman. There was no other response to this invitation.

The speaker at the final meeting was Dr. John Douglas Adam. His address was as directly to the point, as patriotic and as strengthening, as the other two had been insidiously weakening. He loved America and the ideals in which our national life had its origin. He had been in France and had seen the German infamy. He knew whereof he spoke, and presented the issues and lessons of the war as the conflict between two opposing ideas, whose consequences he exhibited. But despite the power of his address, he was able to rouse only a section of his audience. A considerable block were sneering throughout, their disapproval being at times so manifest and audible as to compel him to interrupt the flow of his thought and address himself directly to them.

At the close of the address cards were distributed to the audience, and the Chairman called upon them to enroll for the study classes, or to volunteer for "service" as social workers, leaders of boys' clubs, Four Minute Men, and the like.

I lay this bald narrative of the facts concerning these three meetings before you because they raise questions of vital moment to the American people and to the allied cause. Are these meetings typical of what is being done throughout the country? Do the authorities of the Y. M. C. A. approve of such speeches? What, in the understanding of the Y. M. C. A., are "the issues and spiritual lessons of the war" that are first to be inculcated in 4,000 college students in this city, and then propagated by them in social settlement and welfare work?

HENRY BEDINGER MITCHELL.
New York, Feb. 21, 1918.

From Topics of the Summer
Column
Jan 23 27

Preaching Pacifism to Students.

Serious attention is deserved by the letter from HENRY BEDINGER MITCHELL, which appears in a near column. From none should the attention be more serious than from the responsible heads of the Young Men's Christian Association—unless, possibly, from the Government officials whose duty it is to protect the country from insidious as well as from open attack.

Mr. MITCHELL is a man quite competent to judge the quality of speeches heard by him, and he declares—and proves by quotation—that two out of three addresses he heard made to large meetings of New York college boys by accredited representatives of the Young Men's Christian Association could have no other effect on those whom they affected at all than to make them doubtful about the rightness of our participation in the war. For, of the three orators, two gave all their effort and most of their time to convincing the young men before them that the United States and its allies had been guilty in the past of many of the crimes charged against Germany.

This, as Mr. MITCHELL says, is the favorite argument of the pacifists, and to their minds it absolves themselves and all whom they can influence from any obligation to resist present outrages, no matter by whom committed. An argument more false, more vicious, or more irrelevant to the pacifist conclusions could not be imagined, but it seemed sound to a majority of those who heard these lectures—a fact lamentably indicative of the demoralizing influences to which they had already been subjected by German and Socialist propagandists. The one man who talked sense and patriotism was heard with coldness and impatience by the assembled representatives of our "intelligentsia." It would take a whole line of exclamation marks adequately to express the emotions that fact excites in sane Americans.

Nobody who knows—and, in these days, who does not know?—the magnificent work done in our camps at home and abroad by the Young Men's Christian Association can believe that as an organization it approves of pacifist preaching in its name. The thing is going on, however, and it should—it must—be stopped. It is no less harmful, no less despicable, when done under Y. M. C. A. auspices than when it is the work of the Kaiser's secret agents.

HyDanna Feb 24, 1918

Y.M.C.A. AUTHORITIES DENY PACIFIST TALK

H. B. Mitchell Declared to Have
Misinterpreted Addresses
at Columbia.

WAR SERVICE POINTED OUT

Association Is Said to be Bending
Every Energy Toward Victory
for the Allies.

In reply to assertions in a letter written by Henry Bedinger Mitchell, published in THE TIMES yesterday, that Y. M. C. A. speakers were expressing sentiments "which breathed the spirit of pacifism," the Y. M. C. A. issued a statement yesterday afternoon which said that the Young Men's Christian Association "stands for winning the war and is bending every effort to help achieve a military victory."

Mr. Mitchell said in his letter that in a series of meetings on "The Issues and Spiritual Lessons of the War," held in the gymnasium of Columbia University on Feb. 18, 19, and 20, one of the speakers, Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions and Chairman of the General Wartime Commission of the Churches, said in his address on Feb. 18 that the United States had violated as many treaties as Germany, and that another speaker, Charles R. Towson, in his talk on Feb. 19, had confined his address to economics and had said nothing to arouse patriotism. Dr. John Douglas Allen, the third speaker, on Feb. 20, Mr. Mitchell said, had delivered an excellent and patriotic address. Mr. Mitchell's letter, in referring to the speech of Dr. Speer, read in part:

"It was insidiously corrupting both to the will and intelligence because it breathed throughout the spirit of pacifism and minimized the infamies that Germany had perpetrated. He enumerated the evils which he said had caused the conflict, but warned us that Germany had done only what other nations had done. There was the question of the sanctity of treaties. But let us remember our long string, our long list of broken treaties with the Indians. There was the evil of racial animosities. But let us remember our own attitude toward Japan. One by one he matched the accusations against Germany with accusations against this country and her allies."

Mr. Mitchell said in part in regard to Mr. Towson's speech on Feb. 19: "There was no appeal to patriotism and no urging of the successful prosecution of the war. Certainly no light was thrown on the issues or spiritual lessons of the war."

This is the statement given out yesterday at the Y. M. C. A. headquarters in this city:

"The Young Men's Christian Association stands for winning the war. It is bending every effort to help achieve a military victory."

"This was the answer of officials of the association to the charge made in a letter from Henry Bedinger Mitchell in THE TIMES yesterday, in which he accused the association of having two pacifist speakers at a series of meetings on 'The Issues and Spiritual Lessons of the War,' arranged for by it at Columbia University on Feb. 18, 19, and 20."

"In addition, Charles R. Towson, Industrial Secretary of the Y. M. C. A., one of the two speakers mentioned in Mr. Mitchell's letter, exclaiming, 'It is the irony of fate for me to be classed as a pacifist,' said that Mr. Mitchell's report of his speech was not only inaccurate but grossly unfair. Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church and Chairman of the General War Time Commission of the Churches, the other speaker, was out of town."

Fletcher S. Brockman, Associate General Secretary of the Y. M. C. A., said: "The Young Men's Christian Association stands for winning the war. It is absurd to ask whether the Y. M. C. A. stands for pacifism and whether it would use speakers who would make statements in the spirit attributed by Mr. Matthews to Dr. Speer."

"The answer is its service to the soldiers and to our allies. It sent former President William Howard Taft to speak in the National Army camps. He is just winding up his trip after having spoken in thirteen camps to an average of 10,000 men in each camp."

"I do not believe that either Mr. Towson or Dr. Speer was guilty of pacifist utterances. Mr. Towson is not, and has never before been, accused of pacifism. His son tried to enlist three times, but was turned down for physical reasons. Dr. Speer has always been known for his sympathy for and support of the Allies. He took his son, Elliott Speer, who was about to enter Princeton, from school and sent him abroad to work for the Allies in the Y. M. C. A. before this country entered the war. The boy is only 18 years old. "The Y. M. C. A. has sent men to

Russia, to France, and to Italy to help our allies win the war. Pacifists are not accepted for its service. To tell our own men of the reasons for the war, the association issues weekly Trench and Camp, a soldiers' newspaper, in thirty-two national army and National Guard camps. It has a circulation of nearly half a million a week. Plans are under way to increase its circulation so that every man in the army will be given an opportunity to read it regularly."

"No known pacifists have ever been or will be used as speakers or workers. The Young Men's Christian Association is bending every effort to help win the war."

"Indignant that he should be classed as a pacifist, Mr. Towson said: 'It is the irony of fate that I should be classed as a pacifist. I assume that Mr. Mitchell meant to be both accurate and fair, but his statement that I did not refer to winning the war is inaccurate, since I used the following language in opening my remarks:

"The question is not, Shall we win the war? for every unit of power must and will be harnessed; undeveloped resources must and will be released—all of our powers of wealth, body, mind, and spirit are pledged to victory."

"The Y. M. C. A. is loyal and patriotic to the core. I know what has been done since the declaration of the war to guard against pacifism in all forms and to give the Government its best support. In the selection of the Y. M. C. A. Secretaries for overseas service, for example, I have witnessed diligent efforts to guard against pacifism in any form. It has been my privilege to speak to most of the Secretaries before they sailed, and I have never failed to give the final challenge: 'If any one has the least inclination toward pacifism let him take off his Y. M. C. A. uniform and remain at home.'"

"The editorial comment upon Mr. Mitchell's letter as follows: 'Of the three speakers, two gave all their effort and most of their time to convincing the young men before them that the United States and its allies had been guilty in the past of many of the crimes charged against Germany' is absolutely false as to myself. It is not even in accord with Mr. Mitchell's letter, which was grossly inaccurate. No such word of comparison was spoken by me."

"It is absolutely certain that any speaker who today would intentionally make the impression that there is no difference between America and Germany in respect to the sanctity of treaties or the extension of national influence by armed force does not speak for the Young Men's Christian Association, and would not be welcomed a second time on its platform. He would not get there the first time if he were suspected of such beliefs. The Young Men's Christian Association stands for winning the war."

HyDanna Feb 26, 18

Effect of Dr. Speer's Speech.

To the Editor of The New York Times:

It was with deep interest that I read in this morning's issue Mr. Mitchell's splendid letter on the "Student Mass Meetings" held this week in the Columbia gymnasium. I, as a member of the Young Women's Christian Association, had made no little effort to advertise these meetings, thinking that every one who attended would receive a personal message inspiring him to deeper and truer service. When I urged friends to go to hear Dr. Speer speak on "World Democracy and America's Obligation to Her Neighbors," I had no idea I was urging them to listen to an address so full of pacifistic utterances. Does Dr. Speer believe that America's obligation to her neighbors is to weaken her own cause and give comfort to her enemies? The message I received from this denunciatory address was that those who live in glass houses ought not to throw stones, and, although I went into that crowded hall feeling keen, enthusiastic, and eager to serve, I came away feeling limp, discouraged, and depressed."

Does Dr. Speer believe that by diminishing our patriotism, weakening our resistance, and allowing Germany to prove that might makes right, "God's purpose for the world" will be realized the more quickly?

JANE GRAY CARTER.

New York, Feb. 23, 1918.

HyDanna Feb 26, 18

Pacifism Promptly Reputed.

With commendable celerity, the responsible heads of the Young Men's Christian Association have disclaimed any leanings toward pacifism and all countenancing of it, and have proclaimed a vigorous determination to do all that lies in their power to help their country and its allies toward peace through victory—the only road toward peace that is open to men either wise or loyal. It is hard to understand, however, why they take a tone of grievance in making reply to the charges of Professor MITCHELL, or why to their repudiation of pacifist sentiments they add no reprobation of those who, while speaking in their name, expressed sentiments which competent hearers could not distinguish from those of pacifists."

As a matter of unquestionable fact, Professor MITCHELL accurately summarized the three speeches he heard, and he had every right to assume that the two speakers whom he criticised adversely intended their hearers to draw the natural implications carried by their words. If they gave to a listener like him a wrong impression of what they meant, that was their fault, not his, and when he saw that the young men to whom the lectures were particularly addressed were drawing from them the same conclusions, he performed a valuable public service in bringing the matter to public attention."

He will not mind the scoldings he is sure to receive from those whom he criticised, either directly or indirectly—and that both will scold him is certain. He will have his reward in the greater care which the Young Men's Christian Association certainly will exercise hereafter in the selection and instruction of the men sent out by it to impress on young minds the spiritual meanings and lessons of our righteous war."

WARTIME SHORTCOMINGS.

A Further Contribution to Criticisms of Columbia Y. M. C. A. Meeting.

To the Editor of The New York Times:

Charles Towson in today's issue of THE NEW YORK TIMES charges Professor Henry Bedinger Mitchell with being "not only inaccurate but grossly unfair" in his report of Mr. Towson's address at the mass meeting held under the auspices of the Young Men's Christian Association on the evening of Feb. 19. Mr. Towson supports this charge by quoting a six-line paragraph from his opening remarks, in which he stated that "all our resources and powers of wealth, body, mind, and spirit are pledged to victory," and says: "I assume that Mr. Mitchell meant to be both accurate and fair, but his statement that I did not refer to winning the war is inaccurate."

As a matter of fact, Professor Mitchell's letter contains no such statement. On the contrary, he wrote that Mr. Towson "referred very briefly to the war at the beginning and end of his address, allowing us to infer that it will be won, but why it is necessary to win it, or of how, or by whom it is to be won he said nothing." Thus it would appear that Mr. Towson is at pains to deny a charge which Professor Mitchell did not make, but says nothing about the charge which he does make, namely, that the speaker failed to bring the industrial problems which he discussed into any vital relation to the winning of the war.

The writer cannot more sincerely express his conviction, which he shares with a number of his colleagues who attended the meetings, that Professor Mitchell's report of the three addresses is accurate as to facts and temperate in presentation, than by stating that immediately upon the conclusion of Dr. Speer's address at the first one of these meetings he wired to Dr. John Douglas Adam, the speaker of the third evening, as follows: "Dr. Speer devoted half of address before great Columbia audience to muck-raking America. Grievously unfortunate impression. Hope you will counter strongly." That he did so there can be no question.

Countless admirers of the splendid patriotic service that is now being rendered by the Young Men's Christian Association will rejoice because of its prompt and emphatic repudiation of the spirit which inspired the address of Dr. Speer. In eliciting this unequivocal disclaimer, Professor Mitchell's letter has achieved at least one important result, which, I believe, he aimed to bring about. The Y. M. C. A. is too valuable an organization to allow any general suspicion of half-heartedness in the war to rest upon it by reason of the mistake in judgment of an occasional speaker who may represent it.

No thinking person acquainted with Dr. Speer's past record and present activities would accuse him of intentionally aiding Germany. But this does not alter the fact, to which every unprejudiced listener in that great audience will bear witness, that his unqualified and violent impeachment of the United States on the score of the very evils which we see written so large and hideous in Belgium and Northern France had a morally depressing and weakening effect on his audience. The progressive epithets, "contemptible," "more contemptible," "most contemptible of all," were reserved for alleged American shortcomings, while not a single word

of encouragement was said to those who are preparing to sacrifice their lives in order that those evils which he enumerated may be abolished from the earth forever. And just in the measure in which Dr. Speer's words had the effect, even though unintentional, of cutting the nerve of our moral indignation in that measure he cannot escape the charge of having lowered our morale.

W. A. BRAUN.
New York, Feb. 24, 1918.

James, Feb 27, 18

DR. SPEER'S ADDRESS.

More Strong Protests Against That Kind of Doctrine.

To the Editor of The New York Times:

I wish to commend the patriotic service rendered by Professor Mitchell of Columbia University in calling attention to the baneful effects of an address delivered by Dr. Robert E. Speer at a student mass meeting recently held under the auspices of the Y. M. C. A. I was present, and as a college President have some idea of the withering and blighting effect of such an address upon the patriotism of students. A graduate student, a woman of about 40 years of age, turned to me after the address and said, "He seems to take this war very quietly. I guess we have been too much exercised about it."

Like other pacifists, Dr. Speer's philosophy of life or religion seems so attenuated by academic discussion that it is incapable of rising to any great moral conviction, and seems unable to distinguish between greater and lesser wrongs. He placed the taking of a few acres of land from the Indians in the same category with the rape of Belgium and the strewing of the bottom of the ocean with the bodies of innocent women and children.

The statement of the Y. M. C. A. secretaries that the Y. M. C. A. is patriotic may be accepted without question. Because of the splendid work it is doing in this war I have hesitated to say anything about this matter. But those who selected the speakers for this great student mass meeting are not without blame. For they well knew that Dr. Speer was an ultra pacifist before the war, and that since the war began he has delivered addresses which must have given comfort to the enemy, as this one did. I do not question Dr. Speer's motives. But whatever they are, he is actually a pro-German propagandist.

This whole incident is most regrettable. I, for one, feel that this series of student mass meetings was most unfortunate.

LEROY WELLER.
New York, Feb. 26, 1918.

DR. SPEER DEFENDS SPEECH AT COLUMBIA

**Declares That It Is America's
Duty to Wage Fearless
War on Germany.**

WANTS NEW WORLD SYSTEM

**Professor Charles P. Fagnani Now
Criticises Address Made Under
the Auspices of the Y. M. C. A.**

Dr. Robert E. Speer expressed indignation in a statement issued yesterday at the criticism that his address at the Columbia University gymnasium, on Feb. 18, under the auspices of the Young Men's Christian Association, closely resembled the stock arguments of pro-German agitators in this country.

Henry Bedinger Mitchell wrote a letter to THE NEW YORK TIMES describing the address of Dr. Speer as "insidiously corrupting" and as one that "breathed the spirit of pacifism and minimized the infamies that Germany had perpetrated." Others who heard the lecture have expressed opinions similar to those of Mr. Mitchell. Dr. Speer, who was away when the comment on his address was printed, made this statement yesterday: "I read the statement printed in THE NEW YORK TIMES regarding my address at the Columbia University gymnasium on Feb. 18 with amazement and indignation. There is not now and there never has been any uncertainty whatever in my attitude toward our war with Germany. I believe that it is a righteous and necessary war and that it is the duty of the nation to carry it forward with the fearless and unwitholding devotion of all that we are and of all that we have until a just end is reached, until the wrong to mankind which it is our duty to help to prevent is prevented, and until everything has been done that can be done by the war to establish an order of justice in the earth. I hate war, but I believe that this is a war against war and that it must be waged in order that war may be destroyed.

"Not a Speech on the War."

"The speech at Columbia University was not a speech on the war. I was not asked to speak about the war. The subject on which I was introduced to speak was, I believe, 'America, Democracy and Our Duty to Our Neighbors.' But I had not heard of the subject until that moment, and I did not see one of the posters announcing the meeting until the next day. It was not my purpose to discuss the war or to refer to it. I understood the meeting was to be a missionary meeting to interest students in the general world problem that was with us before the war and will be with us after the war. The first half of the address was devoted to an effort to describe some of the long-continuing elements of that problem. I mentioned five—the imperfect development of democracy, the contested claim of nationalism to be above the moral law, the retarding or the breaking down of the processes of social evolution and human progress for the want of adequate agents to carry them forward, the persistence of race prejudice and suspicion, and the resistance of national individualism to the spirit of world

brotherhood and to common human interests.

"The second half of the address was devoted to an endeavor to show that Christianity as interpreted and expressed in the missionary enterprise contained the ideals and the spirit required for the solution of the problem.

Defines Conception of Loyalty.

"Not for one moment do I believe, nor did I imply, that any errors in our national history or any defects in our own life mitigate or justify the wrongs of which Germany is guilty. My conception of loyalty at this time does not require of the loyal man that he should believe in the impeccability of our national past or in the ethical perfection of our present national life. We know our defects and we foolishly shut our eyes to them, but they do not excuse us from our plain national duty to put all the strength of the nation into this struggle against false political ideals and aggressive injustice. Whoever takes any other view and requires of the man who would be loyal that he must deny facts or tolerate in America what he is warring against elsewhere comes perilously near to the 'insidious disloyalty' of whom one of your correspondents speaks.

"I believe that what I tried to say at Columbia is a word that needs to be said today in the interest of a firm and steadfast determination of spirit in the nation. We must understand that we have set ourselves to a gigantic and enduring task. The war with Germany is only part of it. We have to replace an order of selfishness and wrong and division with an order of brotherhood and righteousness and unity. Whatever stands in the way of that new order in our nation or in our hearts today is an ally of the ideals and the spirit against which we fight in this war. To tolerate or to conceal behind our armies the policies, the prejudices or the passions which are before them is disloyalty. To try to make our own hearts pure and our own hands clean so that we may be worthy of being used to achieve victory and peace is loyalty, and it is the only kind of loyalty that will stand the strain that is before us."

Professor Fagnani Also Objects.

To the Editor of The New York Times:

Permit me to corroborate the accuracy of the report made by Professor H. B. Mitchell of the Y. M. C. A. meeting in the Columbia Gymnasium Feb. 18 that was addressed by Robert E. Speer.

I was present and reacted strongly against the sentiments expressed, so much so that in speaking to a group of students in the seminary the day following I delivered myself as follows:

"I was disappointed in the meeting at the Columbia Gymnasium last night. I hope it is not to be taken as striking the keynote of the movement which started in Northfield.

"This is no time for covert attacks on America.

"America is fighting for democracy, not because she has it in its perfection, but because she wants it for herself and for the whole world.

"No one claims that we have given the American Indian a square deal, but it is a far cry from that to the rape and crucifixion of Belgium, the sinking of the Lusitania, poison gas, and bombing babies.

"The men who are not at the front have a reckoning in prospect with our boys in khaki and blue who are giving their lives in this war for world emancipation.

"Especially you men of Union Seminary, who are, officially, spokesmen for Christianity, must be very careful how you allow even the semblance of neutrality, or pacifism, or pro-Germanism to seem to skulk under the camouflage of zeal for Christian missions and post-bellum world democracy.

"Any meetings that pro-Germans could attend with satisfaction are not such as loyal Americans and intelligent and genuine internationalists can consistently lend countenance to.

"I sincerely trust that the remaining two meetings will counteract the bad impression made by the first of the series."

In reference to the statement about

pro-Germans, I would explain that there were such present at the meeting, who would certainly not have come unless they had felt confident that nothing would be said that would offend their delicate Teutonic susceptibilities. How they discovered that the address would not be displeasing to them I do not know. I can only add that Professor Mitchell's feelings were shared by many in the audience.

The German-American Alliance would have found absolutely nothing to object to in Mr. Speer's address, on the contrary.

CHARLES P. FAGNANI,
Union Theological Seminary, Sunday,
Feb. 24, 1918.

Jan 27/18

**Attention
Must Be
Undivided.**

Careful reading of Dr. SPEER's impassioned defense of his speech before the Columbia students reveals

what is probably the reason why so many of his hearers took away from it an impression which was, he says, the exact opposite of the one he intended to make. The explanation appears in his only reference—and that oblique—to the portion of his address that alone remained in the memory of his critics—the portion that consisted of a recapitulation of America's past sins.

Dr. SPEER proclaims himself the firmest of believers in the necessity of defeating Germany, but he adds: "We must understand that we have set ourselves to a gigantic and enduring task. The war with Germany is only part of it."

This is much the same as it would be for a man whose house is on fire to keep in mind that there is more to life than the putting out of the fire, and for him to discourse long and earnestly on that fact to the neighbors who rush up to help him.

Nobody can deny that we might have treated our Indians better than we did, and we have been, and are, in several ways, considerably less good and wise than we should be, but this is no time for taking up those questions. They are not of present importance. The war with Germany is, and, until that war has been won, speakers who try to divert even a little of public attention from it need not be surprised at finding themselves "misunderstood" and "wronged," exactly as was Dr. SPEER.

However far from being pacifists they may be, in that category they will be placed, and not altogether unjustly.

DR. SPEER'S ADDRESS.

More Strong Protests Against That Kind of Doctrine.

To the Editor of The New York Times:

I wish to commend the patriotic service rendered by Professor Mitchell of Columbia University in calling attention to the baneful effects of an address delivered by Dr. Robert E. Speer at a student mass meeting recently held under the auspices of the Y. M. C. A. I was present, and as a college President have some idea of the withering and blighting effect of such an address upon the patriotism of students. "A graduate student, a woman of about 40 years of age, turned to me after the address and said, 'He seems to take this war very quietly. I guess we have been too much exercised about it.'"

Like other pacifists, Dr. Speer's philosophy of life or religion seems so attenuated by academic discussion that it is incapable of rising to any great moral conviction, and seems unable to distinguish between greater and lesser wrongs. He placed the taking of a few acres of land from the Indians in the same category with the rape of Belgium and the strewing of the bottom of the ocean with the bodies of innocent women and children.

The statement of the Y. M. C. A. secretaries that the Y. M. C. A. is patriotic may be accepted without question. Because of the splendid work it is doing in this war I have hesitated to say anything about this matter. But those who selected the speakers for this great student mass meeting are not without blame. For they well knew that Dr. Speer was an ultra pacifist before the war, and that since the war began he has delivered addresses which must have given comfort to the enemy, as this one did. I do not question Dr. Speer's motives. But whatever they are, he is actually a pro-German propagandist.

This whole incident is most regrettable. I, for one, feel that this series of student mass meetings was most unfortunate.

LEROY WELLER.

New York, Feb. 26, 1918.

To the Editor of The New York Times:

I read with a great deal of interest the letter of Henry Bedinger Mitchell in your issue of Feb. 23 and also the editorial comment in regard to it. I was very indignant, greatly alarmed, and most astonished to learn that Dr. Robert E. Speer could and would make such an address, and that it should be countenanced for a moment by Mr. Edmonds, the Intercollegiate Secretary of the Y. M. C. A. Today the United States and her allies are fighting a desperate battle for liberty, humanity, and Christianity, and for a man at this time to hunt up and call attention to the mistakes and past errors of these nations, in order to make them appear to the young minds of college students as bad as Germany, is the next thing to high treason. These men should immediately be made to come out strongly for the war, stop making pacifist and pro-German addresses, or be removed without ceremony or mercy from their official positions, or the Presbyterian Church and the Y. M. C. A. will be utterly discredited in the eyes of every man and woman with patriotic blood in their veins.

As a Presbyterian and Y. M. C. A. man I desire to enter my most earnest protest against allowing this sort of thing to go on, and request most urgently that you do all in your power with the organizations under whose auspices these men are working to prevent any further pacifist meetings of this sort.

As a soldier who hopes to lead 1,500 splendid young Americans to battle against the curse of Kaiserism I cannot and will not quietly submit to having the Church and the association of which I am a member permit their representatives to discourage patriotism and help to prevent an undivided, solid, enthusiastic support of our armies by the people at home. They might as well fire on us from the rear when we are in the trenches.

I agree with THE NEW YORK TIMES in saying that "an argument more false, more vicious, or more irrelevant could not be imagined," and ask, with the young Barnard freshman, "what kind of an American it was who, in time of war, carried with him in a pocketbook a collection of quotations to prove the iniquity of his own country and of its allies."

ASHER MINER,
Colonel 109th Field Artillery, Trustee
Wilkes-Barre Y. M. C. A. and Elder
First Presbyterian Church,
Wilkes-Barre, Penn., Feb. 24, 1918.

Dr. Speer's Address.

To the Editor of The New York Times:

I sympathize entirely with Professor H. B. Mitchell in regard to the address made by Dr. Speer at the Columbia University Gymnasium last week. No one doubts the patriotism of the Y. M. C. A. or its desire to help win the war. But for that very reason it should be extremely careful in its selection of speakers. One whose address is capable of being "misunderstood," for whom apologies and explanations must be made, is not a happy choice as an orator at a Y. M. C. A. or any other patriotic gathering. Dr. Speer's intentions may have been excellent, but the effect produced by his address was not one to warm the hearts of loyal Americans. Any man who cannot see and does not emphasize the wide gulf that divides the moral standpoint of this nation from that of Germany is not fitted to be a patriotic speaker.

M. KNAPE.

Catskill-on-Hudson, Feb. 26, 1918.

DR. ROBERT E. SPEER SAYS WE MUST WAGE FEARLESS WAR.

Is "Hot Under the Collar" for a Criticism of His Address at Columbia University, February 18.

The Globe is in receipt of the following letter from Dr. Robert E. Speer, of New York, under date of February 26th:

My dear Mr. Butz:

I enclose herewith a clipping from this morning's New York Times, containing a reply to misrepresentations which may reach you through other issues of the Times, or through other papers, regarding my attitude at the present time. I do not want any misunderstanding on the subject among the old home friends, and I should be much obliged if you would print this statement in the Globe.

Very Cordially Yours,

Robert E. Speer.

The article from the New York Times is as follows:

Dr. Robert E. Speer expressed indignation in a statement issued yesterday at the criticism that his address at the Columbia University gymnasium, on Feb. 18, under the auspices of the Young Men's Christian Association, closely resembled the stock arguments of pro-German agitators in this country.

Henry Bedinger Mitchell wrote a letter to the New York Times describing the address of Dr. Speer as "insidiously corrupting" and as one that "breathed the spirit of pacifism and minimized the infamies that Germany had perpetrated." Others who heard the lecture have expressed opinions similar to those of Mr. Mitchell. Dr. Speer, who was away when the comment on his address was printed, made this statement yesterday:

"I read the statement printed in the New York Times regarding my address at the Columbia University gymnasium on Feb. 18 with amazement and indignation. There is not now and there has never been any uncertainty whatever in my attitude toward our war with Germany. I believe that it is a righteous and necessary war and that it is the duty of the nation to carry it forward with the fearless and unwithholding devotion of all that we are and of all that we have until a just end is reached, until the wrong to mankind which it is our duty to help to prevent is prevented, and until everything has been done that can be done by the war to

establish an order of justice in the earth. I hate war, but I believe that this is a war against war and that it must be waged in order that war may be destroyed.

"The speech at Columbia University was not a speech on the war. I was not asked to speak about the war. The subject on which I was introduced to speak was, I believe, 'America, Democracy and Our Duty to Our Neighbors.' But I had not heard of the subject until that moment, and I did not see one of the posters announcing the meeting until the next day. It was not my purpose to discuss the war or to refer to it. I understood the meeting was to be a missionary meeting to interest students in the general world problem that was with us before the war and will be with us after the war. The first half of the address was devoted to an effort to describe some of the long-continuing elements of that problem. I mentioned five—the imperfect development of democracy, the contested claim of nationalism to be above the moral law, the retarding or the breaking down of the processes of social evolution and human progress for the want of adequate agents to carry them forward, the persistence of race prejudice and suspicion, and the resistance of national individualism to the spirit of world brotherhood and to common human interests.

"The second half of the address was devoted to an endeavor to show that Christianity as interpreted and expressed in the missionary enterprise contained the ideals and the spirit required for the solution of the problem.

"Not for one moment do I believe, nor did I imply, that any errors in our national history or any defects in our own life mitigate or justify the wrongs of which Germany is guilty. My conception of loyalty at this time does not require of the loyal man that he should believe in the impeccability of our national past or in the ethical perfection of our present national life. We know our defects and we foolishly shut our eyes to them, but they do not excuse us from our plain national duty to put all the strength of the nation into this struggle against false political ideals and aggressive injustice. Whoever takes any other view and requires of the man who would be loyal that he must deny facts or tolerate in America what he is warring against elsewhere comes perilously near to the 'insidious disloyalty' of whom one of your correspondents speaks.

"I believe that what I tried to say at Columbia is a word that needs to be said to-day in the interest of a firm and steadfast determination of spirit in the nation. We must understand that we have set ourselves a gigantic and enduring task. The war with Germany is only part of it. We have to replace an order of selfishness and wrong and division with an order

of brotherhood and righteousness and unity. Whatever stands in the way of that new order in our nation or in our hearts today is an ally of the ideals and the spirit against which we fight in this war. To tolerate or to conceal behind our armies the policies, the prejudices or the passions which are before them is disloyalty. To try to make our own hearts pure and our own hands clean so that we may be worthy of being used to achieve victory and peace is loyalty, and it is the only kind of loyalty that will stand the strain that is before us."

Pittsburgh Courier Sept 27, 1918

Dr. Speer and the War.

Pittsburghers, and especially churchmen, will await with interest the reply of Dr. Robert E. Speer to the criticism now being freely expressed in New York regarding a speech which he made at Columbia University on the subject of the war, on account of his recent addresses in this city. Dr. Speer, who is secretary of the Presbyterian Board of Foreign Missions and chairman of the General War-Time Commission of the Churches, possesses a national reputation among all denominations for his militant evangelism, and has been particularly popular in Pittsburgh. One of his critics, in a letter to the New York Times, charges that Dr. Speer's latest speech was "insidiously corrupting, both to the will and the intelligence, because it breathed throughout the spirit of pacifism and minimized the infamies that Germany has perpetrated. His argument was the stock one of pro-German agitators in this country—that Germany had only done what all other nations had done, or would do if they had the power. He enumerated the evils which he said had caused the present conflict, but warned us with regard to each that Germany had been no more guilty of them than the other nations. There was the question of the sanctity of treaties. But let us remember, he said, our own long list of broken treaties with the Indians. He read from a pocketbook two quotations, one from an Oxford professor of history, the other from a naval magazine published in Washington, as proving that Great Britain and the United States are as guilty as Germany, desiring to do what Germany has done. He also cited unfavorably our attitude toward Japan. One by one he matched the accusations against Germany with accusations against this country or our allies."

We have no means of knowing how accurately the above reports Dr. Speer's speech in New York. In his address a few weeks ago at a luncheon in Pittsburgh he spoke of the work of the Y. M. C. A., but drew no unpatriotic comparisons between America and Germany. However, it is well remembered that in a speech in this city a few years ago Dr. Speer did refer to the United States' treatment of the Philippines in terms which aroused much unfavorable criticism. Some of his auditors declared at the conclusion of the meeting that they had restrained themselves with difficulty from interrupting the speaker and defending our country's policy toward the Philippines as one of altruism

rather than of the selfishness and cruelty which he professed to find in our dealings with the islands secured from Spain. The loyalty of this Christian leader is not lightly to be impugned, but he should realize the gross impropriety, to say the least, at this time of bringing out facts to the discredit of his country and presenting them as offsetting in any degree the atrocities of which Germany has been guilty. America has no such crimes upon her conscience as has Germany. Our cause in this war is a righteous one. The quickest way for Dr. Speer to destroy the undoubted influence for good he now possesses is to suggest doubtful justification for our entrance into this war or to question the sincerity of our allies. A few words from Dr. Speer, characterizing Germany as the monster of evil that she is and declaring that America's first duty is to smash Germany into impotence and thus insure the peace of the world, would be welcomed by his many friends who have been loth to believe that he has joined the ranks of the milk-and-water pacifists.

James
March 1, 18
PACIFISM IN THE PULPIT.
Criticism of Dr. Speer's Address by
Religious Workers.

To the Editor of The New York Times:

As a friend of the Y. M. C. A., and, we trust, a loyal American, let me thank you for your interest and space given to the Y. M. C. A. addresses at Columbia University. Since the feeling comes by times that the enemy in our midst is receiving rather too lenient treatment, it is refreshing that there are those who demand of our supposedly loyal, true Americans a high stand on our great task.

The attitude of Dr. Speer comes with a decided shock to one who, as a student, was wont to hear his inspiring addresses on missionary and other occasions of interest to students. Not being personally acquainted with Professor Mitchell, and being at a distance, the feeling was that surely Dr. Speer could be given the advantage of any misunderstanding, if such there were proved to be. But the letter from Dr. Speer himself seems to leave no doubt but that Professors Mitchell and Fagnani are to be thanked for their letters and public interest.

Granted that it is true that "we have to replace an order of selfishness and wrong and division with an order of brotherhood and righteousness and unity," is not the very best way to do this to strengthen the hands and hearts of our people in this great task? Is it the time to sit in one's study and prepare criticisms of society when one's house is on fire? I may be wrong, but this letter gives me the impression that Dr. Speer is forced by certain reasons to give assent to the necessity and righteousness of our war, but, having done this, immediately washes his hands of the whole affair and wishes to be undisturbed in his regular work. It is this semi-detachment which often hurts more than outward disapproval. It is this attitude on the part of many church leaders which has inspired the criticism that the church has run to cover during the storm and will emerge afterward unchanged by the mighty transformations which this war is working.

The war with Germany is the whole thing now, and none of our other problems will suffer while we bend every

Mr. Edmonds telephoned this morning in view of the articles in the N.Y. Times, saying, that the whole atmosphere at Columbia is very much charged. and it takes very little to make an explosion. Most of the people ~~are~~ make an explosion out of very little powder. Mr. Edmonds does not believe these articles have injured in any way the plan they had in mind.

energy to secure the right conclusion. Surely on this point there should be no wavering.

Without meaning anything personal in this one word, it does seem that for any one to assume that this war is just a passing cyclone and will leave the world much the same when it has passed is to assert the most deadly form of enervating pacifism. Moreover, is it not better wisdom and policy to see the world come through this war and not over it? To think it Christian to live in a semi-detached atmosphere while men are laboring and dying for the very ideals of Jesus Christ seems to be a travesty upon the spirit and ideals of the Great Leader of men.

W. H. WOOD,
Chaplain Dartmouth College.
Hanover, N. H., Feb. 26, 1918.

A Canadian View.

To the Editor of The New York Times:

Let me thank you, as a Canadian, British-born, and for many years a citizen of the United States, for your timely and friendly warning in THE TIMES of Feb. 23 to the American leaders of the Young Men's Christian Association against preaching pacifism to college students or in any other way weakening the moral determination of all your people to fight hard and fight to the end in this terrible struggle. It is certainly not too much to expect those who are shaping and directing the idealistic impulses of young men at the present time that they should so foster and shape them as to bring their full and fresh force to bear upon the only task that, until it is well done, ought to be given much time or serious thought.

To many of us who have seen what the war means in the life of France and England and are living now in the midst of maimed men and grief-stricken relatives, and so know a little of the price already paid in human suffering and death because of Germany's devilish wrongdoing, it seems that our religion itself is being tested by the measure of strength which it shows in functioning upon the war and in leading its professors to press the war with unquenchable zeal and ardor as the primary Christian duty. Surely we cannot hope to keep the friendship and active co-operation of virile men, young or older, among students or elsewhere, by maudlin sentiment or by a failure to discover and declare how deep the moral issues are that are involved in the war.

If this war is lost the religion of Christ will be handicapped in its world conquest, and the only way for the Church and all of its agencies to insure its being won is to use its full power to induce all who regard its teaching to look upon the winning of the war as the great moral and religious duty of the hour. Not only must such organizations as the Young Men's Christian Association not be harbors to shelter "slackers," but they must, and I think will, prove great power-houses to stimulate and release enthusiastic moral and patriotic energy.

G. A. WARBURTON,
General Secretary Toronto Y. M. C. A.
Toronto, Feb. 25, 1918.

The Second Meeting as Bad.

To the Editor of The New York Times:

Referring to the discussion of the student meetings held last week at Columbia University, and the address of Dr. Speer, I wish to say that of the three evening meetings held, I attended the second only, and did not therefore hear Dr. Speer, but the criticism made by Professor Mitchell of Dr. Speer's address might in substance have been justly made of the addresses at the second meeting.

I do not attempt quotation, but the essence of the whole meeting was that we were just as bad as the Germans, and there was no syllable or word uttered more in favor of the United States than of Germany. Professor Mitchell's interpretation of the spirit of these meetings I have no doubt is not only a natural but a necessary one from the words used.

As a supporter of the Y. M. C. A. and one who has a high appreciation of the value of the practical service rendered in the camps at home and abroad, I was certainly disappointed. Such a meeting as I attended is a direct interference with the war, and ought, in my judgment, to be prohibited by the Government.

JOHN H. GRAY.
New York, Feb. 27, 1918.

Evening Post
Feb. 28, 18
Jack Point?

DIFFICULTIES OF ORATORY.

This city has recently had fresh illustrations of the obstacles which an orator has to surmount, of a sort that would have brought a grim smile to the face of Carlyle. He always maintained that public speaking was full of deception and pitfalls. The orator dared not say exactly what he meant; and even what he did say was certain to be misunderstood by his audience. Cromwell was, perhaps, an exception, but he was, in the first place, a man after Carlyle's own heart, and his speeches were always short and blunt. The general run of men in public life would drop into oratory at their peril!

We need not dwell upon the case of the Socialist oratory in the Board of Aldermen. That incident may now be considered closed. At first the Socialist Aldermen—who protest that their words were wrested from the true meaning—were to be lynched; then they were to be expelled; but finally good sense decided that it would be folly to make martyrs of men a part of whose political stock in trade is to covet martyrdom, and that the wise course would be to let the whole matter drop.

More to the point, as well as more noteworthy, is the controversy which arose over certain addresses made ten days ago at Columbia University under the auspices of the Young Men's Christian Association. Of the several speakers, all but one succeeded, apparently, in making themselves thoroughly misunderstood. The chief offender was Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions. One of his hearers, evidently a man who sought to be fair-minded, wrote a letter to the *New York Times* describing his pain at Dr. Speer's lack of patriotism, and expression of views which could only be interpreted as pro-German. But this soon brought an indignant and positive statement from Dr. Speer himself, who explained the circumstances under which he was invited to speak, and roundly declared:

There is not now and there never has been any uncertainty whatever in my attitude toward our war with Germany. I believe that it is a righteous and necessary war and that it is the duty of the nation to carry it forward with the fearless and unwithholding devotion of all that we are and of all that we have until a just end is reached, until the wrong to mankind which it is our duty to help to prevent is prevented, and until everything has been done that can be done by the war to establish an order of justice in the earth. I hate war, but I believe that this is a war against war, and that it must be waged in order that war may be destroyed.

Dr. Speer explained that he did not take pains to make this position of his clear at Columbia, because he was not asked to talk about the war. But there's the rub. One of the troubles of orators at present is that they simply must talk about the war, no matter what their nominal subject may be. Otherwise, they fall under suspicion. Having the floor and a full opportunity to make profession of a glowing patriotism, failure to do so is certain to provoke doubts and questions. Hence the need of having for public speakers some equivalent to the playing of the "Star-Spangled Banner" at the beginning of a concert or a theatrical performance. After that the audience settles down with a feeling that all is well. There should be some similar kind of patriotic grace before speaking. It might consist of a prepared formula which all orators could use—such as the Five Points of the anti-German creed, or the Thirty-nine Articles of true Americanism. After reciting these as a preliminary, the speaker could comfortably go on to his real topic.

It is not our intention to write flip-pantly of what is to many people a matter of grave concern. They are immensely stirred by the war, with all that it implies of peril and sacrifice, and are within their right in demanding that a public man leave no doubt where he stands. They feel that they have reason to fear German intrigue in this country, and are alert to detect and resent all evidences of its being at work. This is perfectly natural. But they ought not to forget the infirmities of human nature and, above all, the limita-

tions of human oratory. Speakers cannot utter all that is in their hearts at one given time and place. They have to pick and choose, unless they are willing to be as great bores as must have been the mediæval Schoolman who remarked: "This I say, lest anything be left unsaid." Many things have to be left unsaid, many taken for granted. And even in a time of justified suspicion and zeal for whole-hearted patriotism, a man ought not to be condemned for what he does not say. Eloquence is a glorious gift, but it is not always a perfect medium for conveying thought. This must be kept in mind by its judges. They could follow no sounder rule than the one laid down by Lincoln when he asked that he be held to mean all that he said, but nothing that he did not say.

Plumbing and Patriotism.

TO THE EDITOR OF THE EVENING POST:

SIR: I have been much interested in your editorial upon "Difficulties of Oratory," with its suggestion that there be an anti-German creed framed which every speaker could recite before going on with his subject.

I have to suggest that the same end could be obtained by making it an invariable rule that every public speaker and preacher during the war should begin his remarks with the words "God Damn the Kaiser," and that the audience should stand during the repetition of this prayer.

My own patriotism has recently been called in question because in a recent public address upon "Modern Plumbing" I did not voice my moral indignation against the Belgian atrocities. I assure you it was simply because with my mind so full of the other matter I did not at the time call this patriotic duty to mind. Now the invariable custom of beginning all public utterances with the solemn remark I suggest would save many of us public speakers from the constant assertions which have been cast upon our hatred of Germany.

Boston, Mass., March 2.

TRUE-BLUE.

March 4
1918

Englewood Press

March 2, 1918

MAJOR LOVELAND ON DR. SPEER'S
ADDRESS.

February 27, 1918.

My Dear Mr. Tillotson:

I, with a great many other good friends of Robert E. Speer, was greatly surprised and shocked on hearing of his recent address at Columbia University which has aroused so much criticism.

All who know Robert E. Speer, and who have been privileged to hear him speak, who have co-operated with him in religious activities, or have been otherwise associated with him, appreciate and respect his mental and moral vigor and earnest Christian character; we recognize his tremendous personal influence, especially over young men, and the great good he has accomplished; of course his genuine loyalty and his belief in the righteousness of our cause, or the necessity for the vigorous prosecution of the war cannot for a moment be questioned.

All the more therefore are we grieved and hurt when those qualities and that influence have been used in what has undoubtedly had the tendency to give aid and comfort to the friends and supporters of our country's enemy, and to that extent may have helped to weaken our own hands in what all loyal Americans believe to be a war for justice, humanity and righteousness.

That this was the effect is evident from the letters in the New York papers of those who, to quote from one: "went into that crowded hall feeling keen, enthusiastic, and eager to serve, and came away feeling limp, discouraged and depressed."

This is no time for beating our breasts and crying "God be merciful to me a sinner"; that attitude is an admirable one in its time and place, but this is the time when we should be making and wielding a scourge to drive out the defilers from the temple!

Would Mr. Speer himself approve, as a plea for a convicted ravisher and murderer, the excuse that some ministers of the Gospel had been found to be immoral and even committed murder?

In his splendid missionary activities and admirable addresses depicting the degradation of the heathen and their need for missionaries, does he interperse his appeals for that great cause with side remarks or parallel instances showing our own misdoings and shortcomings as individuals or a nation? I think not! Mr. Speer goes right out emphasizing the conditions and the need for the men and

the money to fight the evil he is attacking, and gets both. But not by implying that the heathen are not so much worse than we are after all.

As an officer in the army sworn to support and uphold the Government, and having my own son in that army trained to fight those evils and that enemy that Mr. Speer seems to condone; as a brother Elder in the same church with Mr. Speer; and as a citizen of Englewood that has sent so many of her sons, and whose women are doing so much to uphold the hands of the Nation in these hours of grief and stress, I cannot sit in silence and fail to raise my voice in protest against what I believe was an unintentional, but no less seriously unfortunate error of judgment on the part of Mr. Speer.

All who have sons or relatives in this great conflict, have a personal interest in seeing that nothing is done or said by any one that may increase the menace to their lives, or prevent or delay the accomplishment of their purpose, by giving even unintentional aid and comfort to their enemies, not the least of whom are those who are only too ready to welcome with joy as a supporter, one who minimizes or even by inference condones the unspeakable atrocities abroad.

One of the most insidious forms of "Pacifism," of which Morris Hilquit, Amos Pinchot, John Haynes Holmes, and David Starr Jordan are leading exponents, is the endeavor to belittle the evil-doing of our antagonists by the plea of "brotherly love" for the evil-doer. It is that spirit that sends flowers to the condemned murderer, and when the criminal is about to pay the penalty of his crime, sighs, "Poor fellow, we all of us have our own weaknesses"!

One great defect of our over-refined and super-civilization, is its apparent inability to get righteously angry even at evil and the evil-doer.

I am tempted sorrowfully to quote from that book that Mr. Speer himself knows so well:

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

"Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me!"

It is the feeling of many of Mr. Speer's friends that he should come out frankly in a statement of regret for his mistake, and leave further public discussion of our national shortcomings until after the war.

JOHN W. LOVELAND,
Major, 112th H. F. A.
Elder Presbyterian Church.

COMMUNICATION FROM MAYOR
BLAKE ON ROBERT E. SPEER'S
ADDRESS.

March 9, 1918

March 6th, 1918.

Editor, Englewood Press,
Englewood, New Jersey:

Dear Sir:—As Chairman of the Local Board of Draft Exemption, I have had a part in sending forth into the national service many of the young men of Englewood and of the Northern Valley. As mayor of the city, I have, on behalf of the people of the city, wished godspeed to the men who entered the service with Company F and by enlistment in other organizations. To all of the men who have responded to the nation's call, whether under the Selective Service Act, or otherwise, I have pledged the loyal support of the city and of all those who have been forced to remain at home. Any wavering in the strength of our spirit at home, any beclouding of the one great issue which lies before this nation to-day, is at once disloyal to those in their country's service and a menace to their welfare and to their safety. I should be true neither to myself nor to my duty to these men if I were to keep silent in the face of arguments which, however plausible and however high-minded the intent with which they are advanced, are none the less the means of giving aid and comfort to alien sympathizers, and of deadening the national spirit of aggressiveness of self respect, and of determination, which is essential for the winning of the war.

While I should much prefer that the task had fallen to someone else, I do not feel that I can properly escape the duty of giving some public expression to the feeling in Englewood with respect to the recent address of Mr. Robert E. Speer at Columbia University, and his yet more recent remarks at the Presbyterian Church on Sunday. I have no right to assume authority to speak for the people of Englewood, as such, in this connection. I can only give expression to my personal conviction that substantially without exception they regret very keenly the words used by Mr. Speer, and more especially the publicity attending them and the inferences so generally drawn from them.

It was my hope that Mr. Speer would promptly repudiate the correctness of the newspaper reports of his address. While his subsequent statement published in the New York papers took issue with the inferences drawn from his original address, he did not deny in any particular the essential accuracy of the report of the words which he used. Indeed, on Sunday, at Englewood, he stated specifically that he had nothing to withdraw with respect to any of the statements which he had made.

To the very many friends and admirers of Mr. Speer and of his work his assurance that he is not in sympathy with Germany or its purposes is unnecessary. There can be no one who questions either the sincerity of his beliefs or his absolute and unqualified loyalty to the United States in thought and in intent. As the matter stands, however, he has not denied any of the material statements attributed to him, especially the statement, among others, that there has been no atrocity, no breach of faith, of which Germany has been guilty in the war, which has not a parallel in the history of this nation. I do not believe that this assertion is true. I do not believe that any parallel can be properly drawn, as Mr. Speer has attempted to draw it, between the attitude of the early pioneers of this country toward the savages and the breaches of every rule of civilization and of the most solemn national covenants and treaties which have characterized the conduct of the German nation in the violation of Belgium and in all of its proceedings in the war. Assuming that such a parallel could be

drawn with any degree of justification, I do not believe, and I am very confident from the expressions of feeling which have come to me that the people of Englewood do not believe, that this is the time, or that a public meeting at a great university which has given so freely of its sons and of its effort to the service of the country is the place, for the expression of such a sentiment.

At the meeting at the Presbyterian Church, on Sunday, at the close of his address, Mr. Speer stated that the meeting stood adjourned. There was, accordingly, no opportunity at that meeting for any discussion of his statements and possibly, considering the time and place, it was entirely proper that there should not be. In the course of what he said, however, he made one statement especially which should not go unchallenged—a statement calculated to work as much of harm as any one of the statements which he made in New York. He said that as soon as the casualty lists begin to be published to any considerable extent in this country a wave of pacifism will sweep over the women of the nation; that this was the effect of the publication of the lists in England and similarly in France. I am a very much younger man than Mr. Speer and can lay claim to only a small part of the experience which is his. In any ordinary matter I should take issue with him with great diffidence, but so far as this statement of his is concerned, I take issue with him unhesitatingly. The response of the women of Great Britain and of France has been magnificent! Despite Mr. Speer's position, despite his wide experience and the consideration ordinarily due to his opinion, I do not for one moment question that the answer of the women of America to the publication of the casualty lists of which he speaks will find expression, not in any wave of pacifism, but in a fresh and a more inflexible determination to subordinate their personal sufferings and their personal sorrows to the needs of their country and to the winning of the war, and then, when the war shall have been won, and not until that time, to discuss the academic question of whether in some former time our forefathers were righteous or unrighteous.

It must have been the hope of every friend of Mr. Speer that he would deny the statements attributed to him rather than attempt to justify them. The danger of arguments such as his lies in the fact that, whether it be his intention or not, and whether he considers himself to be a pacifist or not, the effect of them nevertheless is to weaken the determination and to dampen the righteous wrath of the nation and to plunge it into what Chaplain Knox of Columbia has so aptly described as a "misty fog of pacifism."

What the American people need, and what they and their President and their Congress have a right to expect at this time, is not the preaching of pacifism under whatever guise, whether it be intentional or unintentional, whether it be the cruder pacifism of Hearst, or the so-called intellectual and more subtle pacifism of the "New Republic" and of the "New York Evening Post"—it is not reminders of past national shortcomings and it is not prophecies of a weakening of the spirit either of the women or of the men of the United States. What the American people and their President and their Congress need and expect from every one of us is an uncompromising and undistracted attention to the immediate task of defeating German propaganda and German arms, and then and when that shall have been definitely accomplished—but not before—of establishing a peace which shall be based upon no principle of surrender and upon no principle of compromise.

Very truly yours,

CLINTON H. BLAKE, Jr.

DR. SPEER ANSWERS CRITICS AT HOME

March 9, 1918
Meeting in Presbyterian Chapel
Largely Attended

AT THE REQUEST OF THE EDITOR
DR. SAILER MAKES REPORT FOR
THE PRESS—DR. SPEER BE-
LIEVES IN THE RIGHTEOUS-
NESS OF THE PRESENT WAR
AND THE NEEDS FOR CRUSH-
ING PRUSSIAN AUTOCRACY.

March 7, 1918.

To the Editor,
The Englewood Press,
Englewood, New Jersey.

Dear Sir:—I have been asked to report a meeting held last Sunday afternoon in the chapel of the First Presbyterian Church. I do so with pleasure because I believe I am the only citizen of Englewood who has attended the entire series of meetings which led to the recent discussion. It seems desirable, in the first place, to state from personal testimony a few facts which are either unknown to many who have entered into this discussion, or which have been misrepresented by them.

1. A group of New York students who attended a missionary conference at Northfield, Mass., held January 3-6, 1918, were so impressed by what they heard there that they planned a follow-up campaign on their return to New York.

2. Three meetings, all of which I attended, were held at Columbia University to discuss this campaign, and it was voted to have three mass meetings in Columbia gymnasium, the first to be held on February 18, 1918, and to be addressed by Dr. Speer on a foreign missionary subject.

3. The letter of invitation to Dr. Speer to deliver this address made no mention of any connection with the war.

4. A poster announcing the meeting, which Dr. Speer did not see, had on it a picture of a soldier and one of a student, with the mottoes "Win the War" and "Win the World." This may naturally have led some of the audience who had not been present at the preliminary discussions to expect a war speech.

5. Dr. Speer neither said nor implied that we Americans were no better than the Germans.

6. He did not directly nor by implication excuse any actions of the Germans in this war.

7. When he ceased speaking there was prolonged applause and I, together with many others, left the hall without a suspicion that any criticism would arise. I may say that I am not a pacifist and that I am easily irritated by a pacifist argument.

A few days later letters began to appear in the New York Times attacking the address and some of them containing such serious misrepresentations that Dr. Speer determined to make a public statement in reply and gave notice in all the churches in Englewood that this would be made in the Presbyterian chapel at four o'clock on Sunday, March 3rd. A representative audience gathered to hear him.

Dr. Speer began by stating that the address which had occasioned so much comment had been delivered four times previously in different parts of the country without exciting any unfavorable reactions. He read several letters of approval from those present on February 18th. He stated that the letter inviting him to speak at

Columbia had made no mention of the war and that he had therefore selected a missionary address. He denied emphatically that he was either a pacifist or pro-German and cited the fact that he had refused to join the Fellowship of Reconciliation because he could not agree with its principles. He read a statement which he had sent to the New York Times which appeared in the issue for Tuesday, February 26th.

Dr. Speer then read a number of extracts from a book on Christianity, the Church and the War, which he has written for the Macmillan Company and which indicated what were his views on the subject before the address on February 18th. These passages made it perfectly clear that Dr. Speer believes in the righteousness of the present war and in the necessity for crushing the power of the Prussian autocracy. He follows President Wilson in declaring that we have no hatred for the German people themselves, but only for the system they support. He emphasizes especially the responsibility of the church for keeping our national spirit on a high plane, so that our strong purpose to see this thing through may not be weakened. Such a clear and impressive statement of the moral significance of the war should convince any one that those who thought they detected "insidious pacifism" in the Columbia address were only playing the hose on a house that was not out fire.

But there must have been something more than this to occasion the letters to the Times. I have already mentioned the poster which may have created among many the impression that the war was to be discussed. The slight allusion to the war may have led them to suspect that the speaker intentionally avoided the subject. This was an assumption for which Dr. Speer was in no way responsible. A part of his argument set forth that the war is not an end in itself, but a means to a more righteous world order. This end, as President Wilson has so often warned us, will not be achieved automatically merely by winning the war, but will demand high purpose and serious thinking from us on its own account. In this connection Dr. Speer, after expressly stating that our record was better than that of other nations, read some quotations of those who took lower ground, and reminded us that as a nation our dealings had not always been on the highest plane. These were the statements which excited the main criticism, but how any one able to follow the trend of the argument and interpret these statements in their setting could have twisted them into the admission that we were no better than the Germans and that the Germans were to be excused for their evil doing, altogether passes my comprehension.

The letters to the Times evidently represent two classes: (1) those who did not hear the address, but "saw it in the paper" that Dr. Speer said so and so, and have joined in denouncing him. These persons would do well to ascertain the exact facts before they draw their conclusions.

(2) Those who attended the meeting with a misapprehension as to its char-

acter and were disappointed in not getting a war message. These should have their minds set absolutely at rest by reading Dr. Speer's forthcoming book.

There is a third class which I believe to be more numerous than either of these others, who are not less patriotic than they, but only better able to interpret an argument. Some of these, to my knowledge, have written to the Times, commending Dr. Speer's address, but up to this morning only unfavorable comment has been printed.

T. H. P. SAILER.

A NEW PHASE OF PACIFISM.

Talk About Regenerating the World and Our Own Faults.

To the Editor of The New York Times:

People at a distance must leave to New Yorkers the settlement of the precise wisdom of Dr. Speer's recent alleged utterances at Columbia University, but Americans all over the country will credit reports that our old acquaintances, the pacifists, are again trying to resume their handicraft. Utterly discredited as they were proved in their smiling assertions that war could never come to America, that preparation for war was futile, and finally, that we had no real grievance against Germany, they are still the same old pacifists, taught prudence perhaps, but never common sense and still less humility. If they are too tender, perchance, of their own physical comfort to express their innermost thoughts, they at least do their best to keep the public mind "away from the ugly subject of the war," and to confine their efforts to the discussion of golden projects for regenerating the world after the war has been won by the sacrifice of other people. Likewise, they are never backward in conveying the impression that the war must be conducted with all the amenities of a golf club, and that while assailing the Germans we must never lose consciousness of our own rude errors.

These good people are still with us in the Northwest, and it is not amazing that they are reported in New York. They have learned nothing and they will learn nothing. They are not pro-German, but only very circumspectly are they pro-American. They are manifestly ready, the first moment it becomes safe, to raise shrill voices to President Wilson, urging him to arrange a cowardly "negotiated peace." Free Russia means nothing to them, Alsace-Lorraine and our incalculable debt to France mean nothing, Belgium means only a little more than nothing. If the Kaiser will use a few smooth phrases about possible disarmament and a future peace league they are quite ready to stretch out a welcoming hand to the new Herod who sank the Lusitania. They are not consciously traitors. They are merely "philosophers," of one brand or another, fit pupils of the Grecian sage who was so constant in gazing upward into the heavens that he walked cheerfully forward into a well.

Vulgar rumor spreading across the Continent declares that the peculiar centre for these amiable Laodiceans is the social science faculty of a great university not unmentioned in New York, but they probably have their neophytes and catechumens in every American seat of learning. If it has been well said of Lenin that he has rendered far greater service to Kaiserdom as an honest dupe than he could possibly have rendered as a conscious hireling, it is equally possible that sundry men, who 'today' out of every worthy motive, numb the patriotic ardor of our youth and take the minds of Americans away from the supreme necessity of winning the war, are unconsciously rendering to the Hohenzollern an assistance at least equal to the cruder and simpler form of es-

pionage. The fact that they would be first to disclaim any disloyalty does not make their work any the less inadvisable.

It is a fortunate thing if a concrete incident has awakened public opinion as to the possible mischief that may be wrought by these little cousins of La Follette.

WILLIAM STEARNS DAVIS.
University of Minnesota, Minneapolis.
March 2, 1918.

DR. SPEER'S ADDRESS

Defended on the Ground That It Was
a Special Kind of Meeting.

To the Editor of The New York Times:

So much has been published in criticism of Dr. Speer's address at the Columbia student democracy meetings that many of the students here feel that a statement should be made showing the attitude of those who feel that this attack has been both mistaken and unjust. It is an easy thing in these days to make an issue of patriotism and carry public opinion to any extent in discrediting a man, but in this case the whole issue has been distorted.

A widespread misapprehension has been created as to the purpose of the meetings. I was present at all the preliminary public discussions where these meetings were advertised. The impression was given there, not that this series was to be for the purpose of furthering our already aroused enthusiasm for the war, nor for further emphasizing the already well-recognized inhumanities of the German conduct of the war. We have meetings from time to time which accomplish that purpose, and they are well attended. We have subscribed thousands of dollars for Liberty bonds, and thousands for the Y. M. C. A. camp work, while our Red Cross is doing its constant share.

But these meetings in question were advertised as for another purpose. The understanding among those who were originally interested in these meetings was that they were intended as an introduction to the serious study of some of the real problems of civilization—defects and false philosophies which have made war inevitable—and particularly the study of what kind of civilization we expect to have in the world after the war is won, and how to go to work to secure such a civilization. It was this purpose which enlisted interest in the meetings on the part of the students from the colleges and universities all over New York. This is a more far-reaching question and demands far more prophetic insight in its treatment than the question of the immediate issues of the war. The great constructive work on this latter question has been successfully accomplished by President Wilson, so that conviction in the large majority of minds may now be assumed. It was on such an assumption that Dr. Speer presumed to lead his audience more deeply into the underlying causes of the present breakdown in the world's civilization, which are not so clearly understood as is generally supposed.

I am not a pacifist, nor do I want peace in the world until we can have a permanent peace based on the kind of justice in every department of life which will make wars forever impossible. We might as well get it now while we are in for it; but I believe that in order to get it we must go deeper than a superficial kind of patriotism. We must search out what are the elements of peace, and what are the elements which have disturbed and are likely to disturb peace in the life of the world in the future. If we are really in earnest in our claim about saving humanity we must be honest in our effort to think through this problem.

A GRADUATE STUDENT.
Columbia University, March 2, 1918.

RECEIVED

MAR 8/9/18

Mr. Speer

Dear Mr. Speer,

Florence H. Doe
322 Turnall Hall
Morningside Heights,
New York.
5th March 1918.

I am sending you
a copy of the letter to the Times
as requested. I saw the Editor
last yesterday afternoon and left a
copy with him. At first he seemed
inclined to feel that the incident
was closed but I persuaded him
that the manner of closing it was
unsatisfactory. He finally said
that he would keep the letter a few
days and if there was occasion to
reopen the discussion he would print
it. I interpreted this to mean
that it was left to the students here

To the Editor of the New York Times:-

So much has been published in criticism of Dr. Speer's address at the Columbia Student Democracy meeting that many of the students here feel that a statement should be made showing the attitude of those who feel that this attack has been both mistaken and unjust. It is an easy thing in these days to make an issue of patriotism and convey public opinion to any extent in discrediting a man, but in this case the whole issue has been distorted. A widespread misapprehension has been created as to the purpose of the meetings. I was present at all the preliminary public discussions where these meetings were advertised. The impression was given there, not that this series was to be for the purpose of furthering our already-aroused enthusiasm for the war, nor for further emphasizing the already well-recognized inhumanities of the German conduct of the war. We have meetings from time to time which accomplish that purpose, and they are well attended. We have subscribed thousands of dollars for Liberty Bonds, and thousands for the Y. M. C. A. camp work, and our Red Cross is

doing its constant share. But these meetings in question were advertised as for another purpose. The understanding among those who were originally interested in those meetings was that they were intended as an introduction to the serious study of some of the real problems of civilization — defects and false philosophies which have made war inevitable — and particularly the study of what kind of a civilization we expect to have in the world after the war is won, and how to go to work to secure such a civilization. It was this purpose which enlisted interest in the meetings on the part of the students from the colleges and universities all over New York. This is a more far-reaching question and demanding for more prophetic insight in its treatment than the question of the immediate issues of the war. The great constructive work on this latter question has been successfully accomplished by President Wilson so that conviction in the large majority of minds may now be assumed. It was on such an assumption that Dr. Speer presumed to lead his audience more deeply into the underlying causes of the present breakdown in the world's civilization, which are not so clearly understood

as is generally supposed.

It is time to ~~reconsider~~ the fundamental principles upon which Society is to be reconstructed after this war. If there is any excuse for the men and women of this country to remain comfortably in school while their brothers and fellow students are in the trenches and training camps, this is it. Someone says that we should lay aside every other consideration at this time except the consideration of winning the war. That is quite right when it is a matter of practical activities which paralyze the conduct of the war; but we see the ordinary activities of life going on about us all the time, many of them not essential to the winning of the war, and yet unchallenged and approved. It is the business of the student to deal with the truth. A strong vigorous patriotism should be able to steadfastly examine the issues of our common life without becoming endangered and upset. If the students in our universities are not to give their attention to the consideration of these subjects at this time, who will study them? — The D. W. W. and the Bolsheviki? — Or

department of life which will make wars
forever impossible. We might as well get it now
while we are in for it; but - I believe that in
order to get it we must go deeper than a
superficial kind of patriotism. We must search
out what are the elements of peace, and what are
the elements which have disturbed and are likely
to disturb peace in the life of the world in the
future. If we are really in earnest in our
claim about saving humanity we must be
honest in our effort to think through this
problem.

(Signed)

A Graduate Student at
Columbia University.

(Florence A. Doe.)
322 Fernald Hall.

Columbia University

March 2nd. 1918.

7 Lawrence M. No 322 Turnall Acell,
Morningside Heights,
New York.

RECEIVED

APR 1 1918

Mr. Speer

March 28th 1918.

Dear Mr. Speer, --

I thank you for
your letter of March 18th.
I am writing this because I want
you to be assured that the copy
of the letter which I sent to you
was identical with that given
to the newspapers, and they edited
it without consulting me. I noted
that they published the bare
statement and left out the
argument or appeal to reason.
At first I was somewhat
amused over this liberty, and

Pittsburgh Courier 24 April

DR. SPEER TELLS REAL MEANING OF HIS SPEECH

March 9, 1948
**Much-Criticized Address Was
Not Intended to Justify the
Crimes of Germany.**

MUST KNOW OUR FAULTS

Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, recently delivered an address in New York which aroused much criticism an account of alleged aspersions on the motives of the United States in entering the war. A similar address in Pittsburgh, a few weeks ago, likewise evoked criticism, both favorable and the reverse. Dr. Speer's defense is contained in the following, from the New York Times:

Dr. Robert E. Speer expressed indignation in a statement issued yesterday at the criticism that his address at the Columbia University gymnasium, on February 18, under the auspices of the Young Men's Christian Association, closely resembled the stock arguments of pro-German agitators in this country.

Henry Bedinger Mitchell wrote a letter to the New York Times describing the address of Dr. Speer as "insidiously corrupting" and as one that "breathed the spirit of pacifism and minimized the infamies that Germany had perpetrated." Others who heard the lecture have expressed opinions similar to those of Mr. Mitchell. Dr. Speer, who was away when the comment on his address was printed, made this statement yesterday:

"I read the statement printed in the New York Times regarding my address at the Columbia University gymnasium on February 18 with amazement and indignation. There is not now and there has never been any uncertainty whatever in my attitude toward our war with Germany. I believe that it is a righteous and necessary war and that it is the duty of the nation to carry it forward with the fearless and unwithholding devotion of all that we are and of all that we have until a just end is reached, until the wrong to mankind which it is our duty to help to prevent is prevented, and until everything has been done that can be done by the war to establish an order of justice in the earth. I hate war, but I believe that this is a war against war and that it must be waged in order that war may be destroyed.

Not a 'War Speech.'

"The speech at Columbia University was not a speech on the war. I was not asked to speak about the war. The subject on which I was introduced to speak was, I believe, 'America, Democracy and Our Duty to Our Neighbors.' But I had not heard of the subject until that moment, and I

did not see one of the posters announcing the meeting until the next day. It was not my purpose to discuss the war or to refer to it. I understood the meeting was to be a missionary meeting to interest students in the general world problem that was with us after the war. The first half of the address was devoted to an effort to describe some of the long-continuing elements of that problem. I mentioned five—the imperfect development of democracy, the contested claim of nationalism to be above the moral law, the retarding or the breaking down of the processes of social evolution and human progress for the want of adequate agents to carry them forward, the persistence of race prejudice and suspicion, and the resistance of national individualism to the spirit of world brotherhood and to common human interests.

"The second half of the address was devoted to an endeavor to show that Christianity as interpreted and expressed in the missionary enterprise contained the ideals and the spirit required for the solution of the problem.

Conception of Loyalty.

"Not for one moment do I believe, nor did I imply, that any errors in our national history or any defects in our own life mitigate or justify the wrongs of which Germany is guilty. My conception of loyalty at this time does not require of the loyal man that he should believe in the impeccability of our national past or in the ethical perfection of our present national life. We know our defects and we foolishly shut our eyes to them, but they do not excuse us from our plain national duty to put all the strength of the nation into this struggle against false political ideals and aggressive injustice. Whoever takes any other view and requires of the man who would be loyal that he must deny facts or tolerate in America what he is warring against elsewhere comes perilously near to the 'insidious disloyalty' of whom one of your correspondents speaks.

"I believe that what I tried to say at Columbia is a word that needs to be said today in the interest of a firm and steadfast determination of spirit in the nation. We must understand that we have set ourselves to a gigantic and enduring task. The war with Germany is only part of it. We have to replace an order of selfishness and wrong and division with an order of brotherhood and righteousness and

never stands in the way of order in our nation or in our world. It is an ally of the ideal spirit against which we fight. To tolerate or to conceal our armies the policies, the passions or the passions which are them is disloyalty. To try to make our own hearts pure and our hands clean so that we may be of being used to achieve violence and peace is loyalty, and it is the kind of loyalty that will stand the train that is before us."

UpPost
March 12, 1948
21

How It Strikes a Japanese.

TO THE EDITOR OF THE EVENING POST:

SIR: I feel exceedingly sorry for my beloved United States of America, where I came ten months ago, to study something worthy to be introduced to my mother country, Japan, whose gate was first opened by the kind hand of this country. I expected that many things in this country were really worthy to be studied by Japan.

I have expected that this country is thoroughly saved by Christianity as this country is sending hundreds of missionaries to my country to save our souls because they are eager in giving the people of the heathen land, the joy of Christian faith with which the heart of their people is filled and brimming.

I have expected that in this country all freedom of individual rights is recognized and respected because the people gave the example of the Constitution to all the world which Japan imitated thirty years ago.

How I am disappointed to find many moral defects and so few real Christian people here! I am rather surprised than disappointed to see the so-called Christian people sometimes lynch or even burn their brethren and they don't wonder at all. It is so barbarous that I, a follower of Jesus, cannot bear to think of. I am sorry for this country for having such a barbarous custom which no other civilized country has.

Isn't it hypocrisy to judge the people, patriotic or not, pro-german or not, simply because they do stand or not while "Star Spangled Banner" is being played?

Isn't it wrong to judge Dr. R. E. Speer pro-german simply by one paragraph of his address? Americans should feel thankful for him who fearlessly and frankly said and alarmed what he believed and what came out quite naturally from his patriotic heart.

What a real patriot thinks and says

is often against the blinded multitude.

I fear America would lose its characteristics of broad-mindedness which was born and has grown in this Blessed big continent, which I, a visitor from a small heathen land so earnestly wish to be inspired and to take back to my home.

The progressive people should be introspective—their own fault should be found by themselves and corrected, the Superiority of the others, even of the enemies, should be studied and taken by themselves.

It is time for all humanity, including American, to fight but also meditate and pray, and not, to be excited, not to lose fair judgement.

HISAKIRA KANO,
Englewood, N. J., March 6.

Cot. Harvill's South American Review
Car Weekly March 1, 1918

The "Idealists" and Faith

THERE is a world of illumination in one remark made by Dr. Robert E. Speer in the course of his reply to the indignant censure provoked by his address to a mass-meeting of students at the Columbia University gymnasium. The meeting was held in pursuance of a nation-wide scheme instituted by the Young Men's Christian Association, and was the first of the series in New York. The announced object of the movement is to enlist the students of our universities and colleges in an intensive study of "the issues and spiritual lessons of the war." What kind of effect Dr. Speer's address had upon his audience may be judged from a few expressions made use of by those who felt moved to protest against it. Professor H. B. Mitchell, of Columbia, says that while the address was marked by much eloquence and power, "it was insidiously corrupting, both to the will and the intelligence, because it breathed throughout the spirit of pacifism and minimized the infamies that Germany has perpetrated," the speaker having "one by one matched the accusations against Germany with accusations against our country or its allies." Another Columbia professor was so disturbed over the mischief such addresses might do that he felt constrained to send this telegram to the man who was to be the speaker at a subsequent meeting: "Dr. Speer devoted half of address before a great Columbia audience to muck-raking America. Grievously unfortunate impression. Hope you will counter strongly." A college president who was present speaks of the "withering and blighting effect of such a speech upon the patriotism of students." And other testimony equally striking might be quoted from the stream of letters sent to the *New York Times* on the subject.

Dr. Speer was amazed at all this, for it was not at all his intention to do anything calculated to weaken the determination of the country to carry the war to a victorious conclusion. Into the details of his defence however, this is no occasion to interfere; the core of the trouble with him is sufficiently discovered in a single sentence in his statement to the *Times*:

Whoever . . . requires of the man who would be loyal that he must deny facts or tolerate in America what he is warring against elsewhere comes perilously near to the "insidious disloyalty" of which one of your correspondents speaks.

It is not pleasant to use language of disrespect in reference to a man of unquestionable high qualities and undisputed good intentions; but it is impossible to put this sort of thing in its place without calling it by its right name. It is not merely harmful, or "insidiously disloyal," or otherwise objectionable as to its practical effects in the ways that have been so well pointed out by Dr. Speer's critics. To put it where it belongs, we must plainly recognize that it is muddle-headed. Nobody is asking Dr. Speer to "deny" anything; nobody asks him to say that our courts of justice are famous for their swift and sure efficiency, that our politicians are animated solely by desire for the public good

that American employers are constantly mindful of the best interests of their employees, that negroes are never lynched in the South or West, that there is no room for improvement in our laws or in their administration. Still less is anyone demanding that he should defend the African slavery that we had south of Mason and Dixon's line in the nineteenth century or north of it in the eighteenth; or the way we have treated the American Indians, first and last. When there is occasion to talk about these things of the past, let him never "deny" them, but tell the truth about them to his heart's content; as for the faults of the present, he and all the rest of us will have to "tolerate" them until we have mustered up enough wisdom and strength and political skill to get rid of them through the instrumentality of the ballot.

What sense is there in shouting about them in an address to young men on the issues of the war? The one issue of the war is whether the world shall preserve such liberty as has been painfully won by ages of striving and sacrifice; whether the ideals of America and England and France—not realized ideals, we all know, but genuine ideals for all that—shall survive or perish; whether these nations shall retain their place in the world or be overshadowed by the colossal and brutal might of an enlarged and strengthened Germany; whether the most shameless and monstrous war the world has ever known shall end in the triumph of the bad faith and the brutal inhumanity which have been responsible for it.

The man that does not find in this issue enough to engage his heart and mind, the man whose conscience is uneasy unless he qualifies his appeal for devotion to the great cause by a lot of *caveats* as to the need of reform in our health conditions, or our social habits, or our labor laws, may be perfectly loyal and patriotic, but there is something wrong about his intellect. He thinks, no doubt, that he is telling more of the truth than those who stick to the point; in reality he is telling less of the truth. If you attempt to say everything, you to all intents and purposes say nothing. This war is not being waged to bring about an eight-hour law, or prohibition, or the single tax, or the minimum wage, or the initiative and referendum. It may be that any or all of these things, or a dozen others, will come about as a result of the vast upheaval; it may be that none of them will. But to create the impression that unless we now, in the midst of the mortal need besetting us and all the world, make up our minds upon these problems and pledge ourselves to their immediate solution we are failing in the duty of the hour is not merely mischievous—it is stupid, it is puerile. Abraham Lincoln was a man not wholly devoid of moral sentiment. The evil of slavery was not altogether a matter of indifference to him. And yet this is what he said in his famous letter to Horace Greeley of August 22, 1862:

If I could save the Union without freeing any slave, I would do it; if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some slaves and leaving others alone, I would also do that.

What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union.

I shall do less whenever I shall believe that what I am doing hurts the cause; and I shall do more whenever I shall believe that doing more will help the cause.

How are we to account for the contrast between this clean-cut, sharply defined view of duty and that other view, covering everything under the sun, with which our pacifists, and semi-pacifists, and unco guid reformers are so obsessed? Is it that Lincoln was not as good a man as they? Is it that he had less "vision"? Is it that he was less concerned for humanity? None of these things, surely. He had as much goodness, as much vision, as much humanity as the best of these disseminators of thin-blooded morality. But he had something which they evidently have not—a clear and rugged sense of duty, informed by a firm and virile intellect. He knew that there is a time for all things, and he acted upon the knowledge. The supreme duty of saving the Union sufficed Abraham Lincoln, though the supreme duty of saving the world seems too small to suffice Dr. Speer and his kind. And what peril there is in this attitude

the very blind should be able to see at the present moment. For the mental defect involved in it, though infinitely less in degree, is in kind precisely the same as that of the Russian Bolsheviks. They, too, felt that they could not "tolerate" anything less than their ideal of perfection; and they have shown their faith by their works.

PACIFISM AS EGOTISM.

Why We Hear Some American Pacifists Talking Strangely Like the German Kaiser.

March 13 '18

To the Editor of The New York Times:

The controversy started by the address of Dr. Speer has opened up a whole new line of thought to many of us. It is becoming more and more evident that the pacifist has a particular kind of mentality. (I am not now speaking of Dr. Speer, but of the pacifist at large.) His brain cells record differently from those of the rest of us. They cause him to be belligerent where his own interests are attacked, but supine and sedate where those of others are at stake. This, of course, is easy, but it is also "a bit thick." To go out and stab and slay when your own home is menaced, but to remain inert and conversational when the home of your neighbor is in danger, argues a peculiar mental attitude, an insidious "kink," and one deserving of analysis.

I have often sought to explain to myself the singular discrepancies which occur not only in the viewpoints of different pacifists, but in the viewpoints of the same pacifist. And at last I think I have hit on the key which turns the lock. It is this:

The war in Europe does not draw out their interest or command their service because it does not affect their own personal lives, as yet, in any but indirect and inconsiderable ways. And as long as they can spill other blood than their own to keep us safe from the Destroyer, as long as they can save their own valuable corpuscles, they are very glad to have it that way. And until the Hun is at the gate, the Golden Gate or Hell Gate, we shall hear them talking pacifism.

But if the day ever comes when Germany is at our throat, these same pacifists will cease to "talk through their hats," and will talk through helmets. Instead, along with the rest of us, because then their own lives and the lives of their families and friends will be in supreme peril.

However, till that day comes, to try to get them to change their point of view, or even to be quiet, is a lean hope. As long as it isn't "their ox that's gored," they will talk pacifism, and we shall have to hear them, though we may not always listen. We reserve the right of the unhearing ear yet a while longer as our last defense against this bloodless foe.

But wait till the danger becomes imminent, till America itself is threatened in people and property, and then they will suddenly fall silent. We may even hear them stop talking, for it is easy to hear silence after a very vast noise, and these pacifist folk do make the most unconscionable row about themselves of any sect, race, or "persuasion."

If they are allowed by the Government to be "conscientious objectors" to all that we want them to do and be, surely we have the right conscientiously to object to them and their loud-voiced racket on peace. (Especially when the only peace in sight is being brought about by the efforts of others more patriotic and less selfish than they.) They ought to be "looked into" by the agitators on a noise campaign; New York traffic has nothing "on them."

These pacifists, I submit, are afflicted by the paranoia known to the medical profession as "exaggerated ego." Their whole life is the intensive expression of themselves, and their desires, and what they most want for the thing which means most to them. No other ego than

their own matters to them, or will, to the end of time, if they are never threatened at close range. And if the war is never brought as far as our own shores, these pacifists will always be as they are today, disputatious, illogical, and self-impressed. Certainly they impress no one else.

But let our very own America be menaced, let their personal ego be imperiled, their own mental and physical citadel be stormed, and you will hear no more about pacifism, I'm thinking.

The point is that nothing speaks to

them which does not pander to them as sensory individuals, which does not further them as units in a universe of which they are the incontrovertible centre and apex. They have no collective soul, no social sense, no racial morality. They live purely for themselves and their own advancement.

Many of them are canny enough to cloak all this in the platitudes of idealism; many are wholly "taken in" by themselves and their viewpoints, and talk idealism with sincerity and singleness of heart. But all of them are alike at least in this one respect.

They wish to keep out of the affray until their own personal interests are at stake; and then, when that happens, no power on earth can keep them out of it. Simply because that is the way their mind works. Their ego is exaggerated till it covers the man. Am I not right in saying that it is a matter of brain cells? For who else among us reacts to the world war in this isolated, impervious, personal way?

We have our own brand of "Me and God" here among us, not "made in Germany" at all. The Kaiser has no corner in God. The pacifist is precisely as prone to talk in that sort of "pink thought" as the veriest Prussian pedant or Junker, aping the War Lord who dominates his thinking and directs his jargon. No wonder the pacifist has long since been dubbed "the tool of the Kaiser." Their earmarks are identical.

We have all heard the Kaiser called a paranoiac, and many have said that he suffers from "exaggerated ego," the very obsession I have discussed above. So, again, we have the pacifist and the Kaiser bracketed in a disgraceful proximity, in a similarity of mental attitude induced by a like pathological abnormality of brain cells.

So perhaps we should not blame "the poor dears." We know they can't help us because they can't help themselves; but they can hurt us, and they can hurt themselves. And they are doing it every day they live and disseminate their perverse ideas. To be sure, they are conditioned by their own limitations, their own neurasthenia. We must grant them that. It is only normality, physical and spiritual, which frees from all limitations and makes a man not only captain of his own fate but the fate of the world. Many pacifists are the most arrogant egotists that the Lord ever let live. And the worst of it is they will live the longest because they won't go to war and get killed. So they "have us" at every point, it sometimes seems.

However, we do not envy them their lot or their ascendancy over meaner minds. They are their own worst punishment. They carry their own nemesis in vest-pocket edition about with them, in that they are the butt of all free, forward-moving people who today have

purged themselves of egotism and are thinking in terms of universal progress.

I would never do Dr. Speer the dishonor to call him a pacifist. I have no idea what he is, besides being a Christian gentleman, an able speaker, and a zealous worker for the right. But I do know that if by any words of his to impressionable young people he has increased the spirit of pacifism, the spirit of egotism, in this country, then he has done himself and others incalculable wrong. And so do all speakers and leaders who use their earnest oratory along the same line, even with the best possible motive and intent.

Therefore, it is well that attention has been called to the matter at this time.

Here is the upshot of my argument: We must, as a nation, as individuals, put up a fighting front to this subtle pest of egotism, of selfishness, parading under the platitudes of pacifism, for it is a wolf in sheep's clothing, either when it unwittingly deceives itself or when it is conscious, treacherous, and aware.

RUTH MASON RICE.

New York, March 10, 1918.

23

By June, Feb. 27, 18 "Attention must not be divided". The same issue contained the following —

SAYS CITY SUFFERS BY WEST SIDE DELAY

Van Benschoten Wants Legislature to Adopt a Plan of Constructive Character.

TELLS NEED OF TERMINAL

Fears if Citizens Union Wins Fight There Will Be No Improvement for Several Years.

BARES SLUSH FUND OF L. & N. RAILROAD

President Smith Discloses Heavy Political Expenditures Made by Company from 1907 to 1914.

SAYS PACKERS RUN ANTI-LABOR LOBBY

Heney Also Charges Them with Using "Dummies" to Undersell Competitors.

OPPOSED TO 8-HOUR DAY

But Armour Official Admits That Its Adoption Wouldn't Affect Supplies for Armies.

The Vital Need of 6%

A 6% return on invested funds is a vital necessity to investors to-day. The dollars you invest must work harder and produce more than ever before. The high and advancing cost of living and the burdens the war has brought make a liberal interest return not only advisable but necessary.

WILL IT BE YOU?

Imagine over a million net profit! England's leading store did it and \$300,000 besides in 1917. What sort of goods helped make it? What types of manufacturers made their profit ahead of the store? For, of course, every profitable sale by a retailer means a profitable sale for some manufacturer. What businesses are likely to go ahead?

Our latest publication, "The Unchanging Factor" bears on this subject. Manufacturers will find this booklet of immediate interest—particularly those who want to share in the net profits of American retailers in 1918. Shall we send it?



BERRIEN-DURSTINE-INC
ADVERTISING
25 WEST 45TH ST-NEW YORK

RECORDS BROKEN AT HEARN ART SALE

American Painters' Night with Inness's "Wood Gatherers" Leading at \$30,800.

A WYANT BRINGS \$21,500

Blakelock Landscape, \$17,500; a Murphy \$15,600—Chinese Vase \$24,000—Total to date \$251,932.

POKER CLUB'S KITTY ALL WENT FOR FOOD

President of the Partridges Gives List of Members and Hotels Where They Played.

A RECENT DINNER COST \$700

District Attorney Promises Important Arrest Today in Gambling Inquiry.

WARN AGAINST EVIL IN DRY AMENDMENT

Speakers at Legislative Hearing See Peril for Nation in Some of Its Provisions.

FEARS 'CONCURRENT POWER'

Austen Fox Points to Possibilities as Result of Action by Nation and States.

BRYAN ASSAILS BREWERS

Asserts Money Interests Are Opposing Legislation—Gompers Leads Anti-Prohibition Forces.

dc dc

AMERICA'S FOREMOST THEATRES AND HITS
UNDER THE DIRECTION OF SAM S. &
LEE SHUBERT, INC.

WINTER GARDEN 8. Male. Tom'w.
Sat. & Tues. 2.
AL JOLSON in "SINBAD"

39TH ST. Theatre, near Broadway.
Phone Bryant 413. Eves. 8:15.
FIRST MATINEE TODAY

"Hodge amuses
with dry
humor.
Hearty laughter and
plenty of it."
—Lawrence Reamer, Sun.
"Laughs in large doses. Relieves
many ailments."—Herald.
WILLIAM

HODGE

"Typical Hodge vehicle. Will have
considerable popularity."
—John Corbin, Times.
"Hodge always welcome in New
York. Amusing and aggressively
wholesome farce-comedy."
—Hepwood Brown, Tribune.
"A Cure for Curables"

JOHN McCORMACK
says:

"THESE sex dramas,
these so-called sat-
ires! They're nauseat-
ing, unclean. But thank
God this is not a general
condition in our theatre.
The other night I saw
that fine, clean play
'The Copperhead.' What
acting! Why, Lionel
Barrymore's perform-
ance in this play is the
best piece of acting I
have ever seen."

JOHN D. WILLIAMS presents

LIONEL BARRYMORE

in "A Gall-Curci Triumph."—Mail

The Copperhead

By AUGUSTUS THOMAS.

Shubert 44 St., W. of B'way.
Eves. 8:15. Matinees
Today & Sat., 2:15.

FOLLOW THE GIRL

to the
44th St. Roof Theatre

Where she will be seen for
the First Time

NEXT SAT. NIGHT MARCH 2
At 8:15 SHARP
(Seats Today) Phone Bryant 61.

New Musical Comedy by Henry
Blossom and Zoel Parenteau.
Direction of Raymond Hitchcock
and E. Ray Goetz.

44TH ST. Thea., W. of B'way. Eves. 8.
Mats. Today & Sat. at 2.
7TH MONTH IN NEW YORK.

Lee & J. J. Shubert's Model Musical Production

MAYTIME

Charles Purcell, Peggy Wood & Wm. Norris

Maxine Elliott's 39th. nr. Eves. 8:30. Mat.
B'way. Today. \$1.50.

MARJORIE RAMBEAU

in "EYES OF YOUTH"

Wm. A. PLAYHOUSE W. 48 St. Eves. 8:20.
Mats. Today & Sat.
POP. MAT. TODAY, 50c to \$1.50

THE LITTLE TEACHER

By Harry James
Smith, with

MARY RYAN

the Great
Musical Hit

THE LOVE MILL

48TH ST. Thea., near B'way. Eves. 8:15.
Matinees Tom'w & Sat. 2:15.

BROADHURST 44th St., West of B'way.
Mats. Tom'w & Sat., 2:30.

EMILY STEVENS

in THE MADONNA of the FUTURE
By ALAN DALE.

BIJOU Thea., 45th, W. of B'way. Eves. 8:15.
Matinees Today & Sat., 2:15.
Marbury-Shubert. Intimate Musical Comedy.

GIRL O' MINE

"Excellent evening's entertainment. Has
the charm of youth."—Eve. Post.

MOROSCO 45 St., W. of B'way Eves. 8:20.
Mats. Today (Pop.) & Sat. 2:20.
POP. MATINEE TODAY 50c to \$1.50
OLIVER MOROSCO'S LAUGHING SENSATION

LOMBARDI, Ltd.

with LEO CARRILLO
BIGGEST HIT IN NEW YORK

LONGACRE W. 48th St. Tel. Bryant 23.
Mts. Today (Pop.) & Sat. 2:20.
POP. 50c TO \$1.50 MAT. TODAY

YES OR NO

A PLAY OF
WOMEN
AND THEIR
HOMES.

LAST 2
WEEKS "The Gipsy Trail"
PLYMOUTH 45 St., W. of B'way. Bryant 40.
Mats. TODAY & Sat. 2:30.
NAZIMOVA in IBSEN. Beginning Mar. 11,
with "The Wild Duck"—Seat Sale Now

POPULAR PRICE MATINEE TODAY

WHY MARRY?

NAT C. GODWIN
EDMUND BREESE ESTELLE WINWOOD
SHELLEY HULL ERNEST LAWFORD
BEATRICE BECKLEY LOTUS ROBB
ASTOR 45th & B'way. Evenings at 8:15.
Mats. Today (Pop. Prices). & Sat.

Could you use a good laugh?—See
The STUART WALKER CO. in TARKINGTON'S

SEVENTEEN

MATINEE TODAY AT 2:30
BOOTH 45th, W. of B'way. Evenings 8:30.
Matinees Today & Sat., 2:30.

CASINO Broadway & 39th St. Eves. 8:15.
Matinees Today & Sat., 2:15.
SMARTEST
OF MUSICAL
COMEDIES.

OH, BOY!

Prices 50c. 75c. \$1. \$1.50. \$2.
POPULAR MAT. TODAY. REG. MAT. SAT.

PRINCESS 39th St., nr. B'way. Eves. 8:20.
Matinees Today & Sat., 2:20.

"A Musical
Comedy
Masterpiece."

OH, LADY! LADY!!

COMEDY—Wash. Sq. Players
W. 41st. Eves. 8:45. Mats. Tom'w & Sat., 2:30.
YOUTH and SUPPRESSED
DESIRES

Loew's 7th Ave. at 125th St. Eves. 25c to \$1.
Mat. Thurs. 25c & 50c.
"WHAT'S YOUR HUSBAND DOING?"

STANDARD B'way & 90 St. Eves., 25c to \$1
Matinees THURS., 25c and 50c.
MRS. FISKE in "Mme. Sand"

CORT 45th St., E. of B'way. Eves. at 8:30.
Mats. TODAY (Pop.) & Sat. at 2:20.
LOVELY LADIES
IN LURING
LINGERIE.

MOTION PICTURES.

LAST TWO WEEKS

TARZAN

 OF THE
APES

BROADWAY THEATRE, AT 41ST STREET.
Phone 6841. Regent.
Twice d'ly. 2:30, 8:30. Mats. 25 to 75c. Eves. 25c to \$1.50.

RIVOLI B'way
and
49 St.
20-30-60c. Loges. \$1
THE SIGN INVISIBLE
with Mitchell Lewis.
Soloists. Pictorial and
RIVOLI ORCHESTRA

RIALTO
Times Square
BILLIE BURKE in
"EVE'S DAUGHTER"
Review. Draw Comedy.
RIALTO ORCHESTRA

Loew's New York Theatre & ROOF
10, 20, 30
Cont. 11 A. M. to 11 P. M. Roof to 1 A. M.
"THE GUILTY MAN."

NEW YORK'S LEADING THEATRES.

NEW AMSTERDAM W. 42 St. Eves. 8:10.
Mats. Today & Sat.
POPULAR PRICE MAT. TODAY
GREATEST MUSICAL SHOW ON EARTH

COHAN

Revue
1918

—ALL THE HITS IN ONE—

ZIEGFELD NEW TONIGHT 11:30.
MIDNIGHT FROLIC
ATOP NEW AMSTERDAM THEATRE

EMPIRE B'way, 40th St. Eves. at 8:15.
Matinees Today & Sat. 2:15.
SMARTEST AND BEST ACTED
COMEDY OF THE YEAR.
ETHEL
BARRYMORE The Off
Chance

GAIETY FIRST POP.
B'WAY & 46TH ST. MAT. TODAY
Eves. 8:20. Mats. 50c to \$1.50
TODAY & Sat., 2:20.

Biggest LAUGHmaker
in town

KLAW & ERLANGER
"Have unearthed a winner."
—American.
"Funniest play of the year."
—Eve. Telegram.
The New Farical Comedy

SICK-A-BED

by ETHEL WATTS MUMFORD
"Made audience LAUGH as few
audiences have laughed since
the days of 'Baby Mine.'"
—Tribune.

"Caused as much continuous
and vociferous LAUGHTER as any
play presented this season."
—Herald.

"Audience found much to LAUGH
at loud and long."
—Times.
"Provides much food for easy
LAUGHTER."
—Eve. Post.
"LAUGHING hit of the Spring."
—Globe.

HUDSON West 44 St., nr B'way. Eves. 8:30.
Matinees Today & Sat. 2:30.
Arnold DALY in his great play
"THE MASTER"

CRITERION B'way, 44 St. TONIGHT 8:15.
Mats. Today (Pop.) & Sat. 2:20.
POP. PRICE MAT. TODAY, 50c to \$1.50

Laurette Taylor
in a new comedy by "HAPPINESS"
J. Hartley Manners

LIBERTY THEATRE, West 42d St. Eves. 8:20.
Matinees Today & Sat., 2:20.
Pop. 50c to \$1.50 Mat. Today

GOING UP

"A SKY-
SCRAP-
ING
HIT."

A MUSICAL COMEDY DELIGHT.

GEO. COHAN Thea., B'way, 43 St. Eves. 8:30.
Mats. Today (Pop.) & Sat. 2:30
POPULAR 50c to \$1.50 MAT. TODAY

LEO DITRICHSTEIN
"THE KING" LAST 2
WEEKS

HARRIS W. 42 St. Eves. 8:20
Mats. TODAY
& Sat. 2:20.
BRANDON TYNAN in
"SUCCESS"

BELASCO West 44th St. Evenings 8:30
Mats. Tom'w & Sat. 2:30.
DAVID BELASCO presents

POLLY WITH A PAST

INTERCOLLEGIATE YOUNG MEN'S CHRISTIAN ASSOCIATION
RECEIVED OF THE CITY OF NEW YORK

EXECUTIVE COMMITTEE

FEB 15 1918

JAMES C. AUCHINCLOSS

WM. SEAMAN BAINBRIDGE, M.D.

ROBERT S. BREWSTER

LOWELL H. BROWN

WM. VAN V. HAYES, M.D.

ETHELBERT IDE LOW

D. H. McALPIN PYLE

EVERETT P. WHEELER

Mr. Speer

CENTERS OF WORK

STUDENTS' CLUB, 129 LEXINGTON AVENUE

P. & S. CLUB, 346 WEST 57TH STREET

COSMOPOLITAN CLUB, 554 WEST 114TH STREET

ASSOCIATION HALL, NEW YORK UNIVERSITY

EARL HALL, COLUMBIA UNIVERSITY

2509 BROADWAY

OFFICE 554 WEST 114TH STREET

TEL. MORNINGSIDE 557

TEL. MORNINGSIDE 5154

SECRETARIES

HARRY E. EDMONDS, GENERAL

CLIFFORD K. BROWN, COLUMBIA

ELMER GALLOWAY, GRADUATE AND INDUSTRIAL

EVERETT D. HOOD, CITY COLLEGE

HARRY J. WIELER, P. & S.

PAUL W. RISHELL, NEW YORK UNIVERSITY

CLARENCE L. SAGER, STUDENTS' CLUB

GEORGE W. PERRY, BAPTIST STUDENTS

PHILLIP K. HITT, MISCELLANEOUS

K. K. WANG, CHINESE

K. TONOUCHI, JAPANESE

A. L. ESPENER, LATIN AMERICAN

February 14, 1918.

Mr. Robert E. Speer,
156 - 5th Avenue,
New York, N. Y.

Dear Mr. Speer:

The prospects for our series of meetings is bright, and I anticipate that seats will be at a premium. The women, especially, are stirred up about the whole programme and I think they will make up more than one-half of the audience. You are aware that the meetings are metropolitan in character. They are not restricted to the schools in the vicinity of Columbia, although probably two-thirds of the audience will come from the latter institutions. I think I should tell you about one large radical group that will be represented. Their programme of reconstruction is largely identical to ours - the Christian programme - except that it omits the word "Christian". Will it not be advisable to bear this group in mind as well as the cosmopolitan character of the audience, in the construction of your address, and build up an argument showing that America's obligation to her neighbors is educational, scientific (i.e. the cleaning up of countries and continents from the sanitary point of view, etc.) economic and religious - putting the religious on the broadest possible basis first, in order that you may win the Jews and radicals to your point of view, by showing in conclusion that this programme is essentially Christian and that it squares with Jesus' programme of justice, brotherhood and good will. It seems to me that this course will suggest to the students a study of that programme, and, of course, that is one of the purposes we are seeking - to enlist four thousand in study groups. I have gone over the whole matter with Mr. Vinten and I think he fully understands just what we are driving at.

The meeting is being called for 7:30. As many students will come from a distance, I doubt if we shall be able to actually begin before quarter of eight. I have asked Mr. Vinten not to exceed thirty-five minutes, which will leave you forty minutes, granting that we close at nine o'clock. However, I do not wish you to feel pressed in the matter of closing at that hour.

Hoping and praying that God will speak eloquently through you Monday evening, I remain

Sincerely yours,

Harry E. Edmonds

COLUMBIA UNIVERSITY

COLLEGE OF PHYSICIANS AND SURGEONS

CORNELL UNIVERSITY MEDICAL COLLEGE

COLLEGE OF THE CITY OF NEW YORK

NEW YORK HOMOEOPATHIC COLLEGE

NEW YORK UNIVERSITY

UNIVERSITY AND BELLEVUE HOSPITAL MEDICAL COLLEGE

UNION THEOLOGICAL SEMINARY

INTERCOLLEGIATE YOUNG MEN'S CHRISTIAN ASSOCIATION OF THE CITY OF NEW YORK

EXECUTIVE COMMITTEE

FEB 28 1918

CENTERS OF WORK

SECRETARIES

STUDENTS' CLUB, 129 LEXINGTON AVENUE
P. & S. CLUB, 346 WEST 57TH STREET
COSMOPOLITAN CLUB, 554 WEST 114TH STREET
ASSOCIATION HALL, NEW YORK UNIVERSITY
EARL HALL, COLUMBIA UNIVERSITY
2929 BROADWAY
OFFICE 654 WEST 114TH STREET
T. L. MORNINGSIDES 557
TEL. MORNINGSIDES 5154

HARRY E. EDMONDS, GENERAL
CLIFFORD K. BROWN, COLUMBIA
ELMER GALLOWAY, GRADUATE AND INDUSTRIAL
EVERETT D. HOOD, CITY COLLEGE
HARRY J. WIELER, P. & S.
PAUL W. RISHALL, NEW YORK UNIVERSITY
CLARENCE L. SAGER, STUDENTS' CLUB
GEORGE W. PERRY, BAPTIST STUDENTS
PHILLIP K. HITT, MISCELLANEOUS
K. K. WANG, CHINESE
K. TONOUCHI, JAPANESE
A. L. ESPENER, LATIN AMERICAN

JAMES C. AUCHINCLOSS
WM. SEAMAN BAINBRIDGE, M.D.
ROBERT S. BREWSTER
LOWELL H. BROWN
WM. VAN V. HAYES, M.D.
ETHELBERT IDE LOW
D. H. McALPIN PYLE
EVERETT P. WHEELER

February 27, 1918.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York.

Dear Mr. Speer:

You were quoted in yesterday morning's Times as follows: "I had not heard of the subject until that moment and I did not see the poster announcing the meetings until the next day."

I mailed you one of the posters on the eleventh and I wrote you on the fourteenth as per copy enclosed. It is apparent from what you say that this information did not come to your attention.

You were right, of course, in assuming that you were to speak on a missionary topic and the subject as worded - "World Democracy and America's Obligation to Her Neighbors" - was in no sense a camouflage.

Most of the criticism in the press has come from the point of view that we were discussing the issues of the war, which was not intended.

I cannot see any evidence thus far of any injury having come to the study classes and the service program which the meetings were designed to initiate. I do regret that you have been so vehemently attacked on the ground of your being a pacifist and pro-German, for anyone who knows you would not give such an indictment a serious thought.

With great appreciation of your interest and help and sincere regret as to the outcome, I remain,

Sincerely yours,

Harry E. Edmonds

**4000 STUDENTS
In STUDY COURSES
In New York City**

March, 1918

**God at Work
in the World
Today**

Four Studies in the Larger Realization
of God on Earth Through Events
of the Present Crisis

Check below all the *possible* times you can conveniently meet with others for weekly discussion. Groups will be made up from this information, and each individual notified of the time and place of his assignment.

	MORNING					AFTERNOON					EVENING					
	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10
Sunday																
Monday																
Tuesday																
Wednesday																
Thursday																
Friday																
Saturday																

Study I. God's Purpose for the World

- What Jesus meant by the Kingdom of God on Earth.
- How God is working in the World today for the realization of His purpose.
 - The supremacy of the moral law
 - Measures that are actually bringing about international co-operation
 - God known by those who are giving their lives in sacrifice

Study II. God's Purpose for America

- Religion in American Life
- Religious significance of America's stand today.
Study of President Wilson's proclamations tested by the principles of the Kingdom of God.
- Weaknesses and dangers of American life to be overcome that our stand may be effective.

Study III. God's Purpose for the Individual

- Faith---Selections from Fosdick
"Meaning of Faith"
- Prayer---Selections from Fosdick
"Meaning of Prayer"
- Unselfish Service---to be rendered everywhere---at the front, in our occupation, in helping men, especially foreign elements in our population, to understand American citizenship and ideals for which our nation stands.

Study IV. God's Purpose for the Future

The Dawn of the New Civilization

Measures for the Abolition of War
The Increase of Good Will
League to Enforce Peace
Church Unity
Foreign Missions

Suggested Reading

The Challenge of the Present Crisis	\$.50
Fosdick	
Christianizing the Community60
Ward-Edwards	
Unto Me60
Rauschenbusch	
The Spiritual Interpretation of History.....	1.00
Mathews	
The Meaning of Faith	1.00
Fosdick	
Student Standards of Action.....	.60
Elliott-Cutler	
Christian Standards in Life.....	.60
Murray-Harris	
The Meaning of Prayer.....	.60
Fosdick	
America and the Orient.....	.25
Gulick	
A New Era in Human History.....	.10
Gulick	
The Duty of the Churches of America.....	.10
MacFarland	
The War Task of the Church in War Times ..	.60
Murray	
A Student in Arms.....	1.50
Hankey	
Is Christianity Practicable.....	1.00
Brown	
The Religious Education of an American Citizen	1.00
Peabody	
Proclamations and Messages	
President Wilson	

(Secured from the Committee on Public Information,
Washington, D. C.)

These studies have been worked out in connection with the DRIVE of the Student Christian Associations of the City of New York to enlist 4000 students in an intensive study of the Present Crisis from the standpoint of the Teachings of Jesus.

Study Classes will be held in each of the Colleges and Universities throughout the city.

Classes will begin the last week in February and continue weekly through March.

Class leaders will come together weekly for special training and mutual help.

The times and places of meeting will be arranged to suit the convenience of those forming the local groups.

For further information, or inquiry regarding other courses, consult the leaders in your college.

War Time Service Opportunities

1000
Volunteers
Needed

Four-Minute Men

A nation-wide organization of volunteer speakers, organized for the purpose of assisting the various Departments of the Government in the work of national defense during the continuance of the war by presenting messages on subjects of vital national importance to motion-picture theatre audiences during the intermission. It is planned to extend this work to foreign clubs, labor unions, and churches. The subject matter is prepared and the speaking is directed from Washington under the authority of the Government.

**200 qualified speakers in English,
Yiddish and Italian are needed.**

J. B. Thomas, New York City Executive

53 East 44th Street, New York

Tel. Murray Hill 2380

National War Savings Committee

E. G. Routzahn, Director, War Savings Society

Bureau, 51 Chambers Street, N. Y.

Tel. Worth 8300

Writes: "Some of the activities for volunteers in forming and maintaining War Savings Societies, are

1. Form a society within some organization that you belong to or among a group of your friends.
2. Become an organizer of W. S. S., ready to go when requested to help form an organization.
3. Do follow-up work with Societies already formed, such as acting as advisor to a Society or a group of Societies, helping them to obtain speakers and plan their meetings.
4. Work up ideas and program material, including music, plays, demonstrations, exhibits for W. S. S. among various types of people."

300 volunteers are needed.

Americanization

There are 15,000,000 people in America who were not born here—2,000,000 of whom live in New York City. Our principles of liberty and justice impelled them to come to escape among other things military service. Now the U. S. is at war. The very things they thought to avoid have been thrust upon them. Their men are being conscripted. Their children are suffering from lack of food, fuel and clothing. They do not understand the cause of it all. They do not know that the issues of the war, as far as America is concerned, are the issues of right and wrong. When they see this in its simplicity they will work, they will sacrifice, they will fight, they will cease to be a dead load to the nation and will become a powerful factor in the victory.

250 volunteers are needed to lead English and citizenship classes, and to lecture on "The History and Reasons for the War," "A Soldier's Duty", and "The World and Democracy" in foreign clubs, in Y. M. and Y. W. C. A.'s and in social centers.

Social Settlement Work

There are many settlements throughout the city which take boys and girls from the crowded streets of the tenement districts and organize them in clubs of from 8 to 15 members for athletics, debating, literary work, games, cooking instructions and manual training. No more constructive piece of service is opened to volunteers than that of helping to mould the characters of the men and women of to-morrow.

There are 150 openings which must be filled immediately.

The Charity Organization Society

Mr. Karl de Schweinitz, Secretary of Committee
on Co-operation and District Work
105 East 22nd Street, New York City
Tel. Gramercy 4066

Writes: "Volunteers are needed in each of the fourteen districts into which the city is divided. The war has called many of our most capable volunteers, and it is therefore imperative that we fill up our own ranks.

We could advantageously place 100 volunteers within the next few weeks.

Our greatest need is for persons who will act as friendly visitors to families. This involves being a big brother or a big sister to a whole household. We also need visitors who will supplement the work of our regular staff by taking children to dispensaries, helping to get old folks into institutions, visiting old folks in their own homes in order that they may be sure that they continue to be in good health, and doing many similar things."

Volunteers for Service, please see one of the following:

Columbia University

General, E. O. Houser, Earl Hall
College, C. C. Latour
Science, L. W. Zychlin
Law, E. A. Sherpick
Architecture, H. Marceau

Teachers College

Miss Agnes Wilson
Miss Elizabeth Walser

Barnard College

Miss K. W. Scudder
Miss M. Watson Room 106 Students Hall

Hunter College

Miss Rosalie Bowen
Miss Mildred Hubbe

New York University

Grant Cunliffe
James C. Cronk, Association Hall

College of the City of New York

W. M. Thomas

For further information see

H. E. Edmonds, or
Elmer Galloway
Office, 2929 Broadway (near 114th St.)
Tel. Morningside 557

CEIVED

Wm F. Gibbons

FEB 26

State College, Pa., Feb. 23, 1911

R. Speer

My dear Mr. Speer,

Just a line to assure you that I cannot believe the N. Y. Times does you justice in printing the letter of Mr. Mitchell and the editorial comment contained in today's issue. I feel sure you must have looked at the whole question from some higher, broader point of vision than your critic, and I just want to tell you that one reader of the Times, at least, is not influenced by its screed.

While I am writing, let me thank you for your letter concerning the Loomis school at Windsor, Conn. Nothing came of an application there to teach the Bible; but in a most providential way I was asked to come to State College, where I am now employed as an instructor in the English Department, enjoying the work very much. Perhaps I may at some future day, right here where Hugh Beaver did so much for Bible study, find a chance to teach the Word.

Assuring you again of unwavering christian confidence,
I am

Fraternally yours,

Wm. F. Gibbons.

First Presbyterian Church
Chenango Street, Near Henry
Binghamton, - - New York
Dr. J. J. Lawrence, Pastor

Feb 23 - 1918

Mr Robert C. Speer.

My dear Sir.

Probably you have seen the Editorial
page of to-day's copy of the N. Y. Times in which the
substance of one of your recent speeches is given by
Mr. Bedinger Mitchell. I have read his letter with amazement
and pain. If there is any deadly and dangerous
line of thinking that I have preached, lectured and
written against during the past three years it is the
line of the one-half-a-dozen - the other - line of
reasoning, in which, according to Mr. Mitchell - you
are so eloquently indulged. I protest against it.
As an average American citizen I positively refuse to
be put into the same category with Prussians. I
am hoping with all my heart that you have been
grossly misquoted. I may tell you frankly that some
of the members of my Church are already in
revolt, and I don't blame them. A few men such
addresses as the one criticised - given under the
auspices of the Y.M.C.A. by one of the highest officers
of the Presbyterian Church - and then what? Both the
Y.M.C.A. & the Presbyterian Church will be very seriously
impaired - to put it mildly.

Frankly I am amazed and discouraged.

Yours truly

John J. Lawrence.

F. A. Wright

ALL SEATS FREE AND UNASSIGNED

TREASURER
CHAS. R. DUSENBERRY
COLONIAL HEIGHTS
TUCKAHOE, N. Y.

SERVICES

HOLY COMMUNION 7:30 A.M.
SUNDAY SCHOOL 9:30 A.M.
MORNING PRAYER 10:45 A.M.
EVENING PRAYER 7:45 P.M.

FEB 25 1918

REV. HENRY N. WAYNE, RECTOR EMERITUS

TUCKAHOE, N. Y.

FOUNDED 1798

REV. FREDERICK A. WRIGHT
RECTOR

CLERK OF THE VESTRY
GEO. H. IFFLA
ARMOUR VILLA PARK
TUCKAHOE, N. Y.

DURING JULY AND AUGUST
SUNDAY SCHOOL AND
EVENING PRAYER
OMITTED

St. John's Protestant Episcopal Church

-February 23, 1918-

Rev. Rob^t Speer,

Rev. and dear Sir,

I have always done what little I could to help in the work of the Y. M. C. A. - Some people have told me that the Y. M. C. A. was simply a rich man's club, out of sympathy with that Gospel love for all mankind, the poor and weak and "all who are desolate and oppressed" which is gradually winning its way in the world by democratic movements. I have always indignantly denied this accusation against the Y. M. C. A. - I am enclosing a statement that you took exactly this position in a lecture under the auspices of the Y. M. C. A., and that you taught that the American life in which the Gospel of Jesus has been sincerely though imperfectly sought after, is not better than the system of Kultur in which the Gospel of freedom and love which Jesus taught has been so effectively opposed. Friends assure me that it is not true that the Y. M. C. A. is indifferent to democracy and freedom and the Gospel of Jesus and that it is not possible

that you could have repudiated Jesus
and his Gospel as this report represents
you as doing - of course to teach that
our American life, (imperfectly as we follow
our Lord's teachings, though hundreds of
thousands, some of them very dear to me have
gone out to suffer or even die for Him
and me and you) — to teach that
our American life in which Christ is followed
is no better than the conduct of the Germans,
the torture of women to make them renounce Christ
(as was done by the Germans to please the Turks),
the spitting babies on bayonets and roasting
them over the coals, the tying of girls in
dungeons to be raped by the soldiers, the
crucifixion of children (as at Harich) —
to teach that, as you are reported to have done,
is to repudiate our Lord, his love, his gospel
& his followers in one sweeping denial. I am
assured that you could not have done this,
especially as such teaching would help break
down American Morale and spread and
prolong the atrocities of the Germans. If
you care to notify me that the enclosed extract
accusing you of this crime is untrue I shall
be glad to tell everybody that you were falsely
accused. Truly yours
F. A. Wright

RECEIVED

FEB 25 1918

Mr. Speer

E.W. BULKLEY
683 WEST 7TH STREET
PLAINFIELD, N.J.

FEB. 24th, 1918.

Dr. Robert E. Speer,
New York.106

My dear Sir:

We have no doubt
already seen the communication
to the New York Times of today from
Mr. Henry B. Mitchell.

I will very much appreciate
it if you will be good enough
to inform me in the enclosed
stamped addressed envelope whether
or not the summary of your
remarks as made by Mr. Mitchell
is correct.

Yours very truly

Eugene W. Bulkley

RECEIVED

WILLIAM F. IRWIN
9 THOMAS STREET
NEW YORK

FEB 26 1918

TREASURER'S OFFICE

76

July 25th 1918

To
The Presbyterian Board of Foreign Missions
Gentlemen:-

If there is any truth
in the statement of Prof. H. B. Mitchell
of Columbia University regarding
Dr. Robert E. Spear's recent speech
kindly take note that I, for
me - a Presbyterian - will have
nothing more of financial aid
for our Foreign Missions so long
as Dr. Spear is on the Board.

This is no time for any
me to make the statements
attributed to Dr. Spear - and
I may add that there is another
Presbyterian Minister who has
made remarks that cannot

Willsborough Ex. Co. N.Y.
Feb. 25th 1918.

Dr. Robert E. Speer,
Sir -

The abominable
iniquity of your language:
"Germany has done only
what all other nations
have done", & other words
of similar import - if
correctly reported -
should be enough
to brand your name
as an enemy to your
Country. in this awful

Levering & Garrigues Company

Engineers and Contractors

*New England Office
Hartford, Conn.*

Iron and Steel Construction

552 West 23rd St., New York,

P

February 25th, 1918

ALL AGREEMENTS ARE CONTINGENT UPON STRIKES, ACCIDENTS, DELAYS OF CARRIERS, AND OTHER DELAYS BEYOND OUR CONTROL. QUOTATIONS SUBJECT TO PROMPT ACCEPTANCE AND TO CHANGE WITHOUT NOTICE. TERMS OF CONTRACT TO BE MUTUALLY SATISFACTORY.

Dr. Robert E. Speer,
Walnut Street,
Englewood, N.J.

Dear Sir:

Your attention has probably been called already to the enclosed letter published by the New York Times in its issue of the 21st instant. As the Times comments editorially on this letter it has doubtless been read by many persons vitally interested in its subject matter, and I therefore trust you will not think me presumptuous in writing you regarding it.

I cannot believe that you have been correctly reported as giving expression to sentiments calculated to undermine the patriotism of the young men of our country at a time when so many of them are making, in their country's interest, the greatest sacrifice of which any one is capable. Nor do I believe you would wish to discourage any effort to rid the world of that Pagan worship of Force which constitutes the Prussian menace of to-day.

If your speech at Columbia University on the 18th has been misunderstood, as I confidently believe it has, I trust you will lose no time in disavowing, with all necessary

publicity, the dangerous propoganda which you have been reported as advancing. I believe that in view of your reputation, and in justice to the Y.M.C.A. and the cause of truth, you will see the wisdom of making a public declaration definitely advocating the military defeat of that system of government which has been guilty of such diabolical cruelty and has blasphemously opposed itself to the teachings of Him who came to bring peace on earth and good will to men.

Very sincerely yours,

W. A. Garrison

W. A. G/H.

Mr. Bell telephoned Sunday morning and delivered this message from to Mr. Spear. Congratulations on the stand he had taken in his Columbia speech. Glad Mr. Spear had the courage of his convictions and hoped he would not retreat from the stand he had taken.

"When men persecute you and say all manner of evil against you, falsely, for My sake. Rejoice and be exceedingly glad, for so persecuted they the prophets which were before you."

(Eugene Thining)

THE NATIONAL SERVICE COMMISSION

OF THE

PRESBYTERIAN CHURCH, U. S. A.

EXECUTIVE OFFICE

ROOM
156 FIFTH
NEW YORK

February 25th, 1918

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N. Y.

Dear Dr. Speer :-

If you are at all disturbed - and I trust that you are not - by the published statements so unfairly interpreting your spirit and message, then it may be of some comfort for you to remember that there are multitudes, of which I count myself happy to be one, that have no misapprehension and that have wondered at and rejoiced over the unwearied devotion you have given to the great cause so dear to us all in this hour of the Nation's trial.

This morning I was thinking of Stephen before the Jewish Council. When those men refused to have their eyes opened to the sins that were eating their way to national dissolution, Stephen at all personal cost did not hesitate to charge them with being stiffnecked and uncircumcised in heart and ears and forever resisting the Holy Ghost. That, of course, ended his testimony. Perhaps the days are gone by when, by so bold an utterance, one might aspire to win the martyr's crown, but I am glad to believe that there are men of deep conviction for which, if necessary, they would be willing to die. By closing our eyes to national sins we but accelerate the drift towards the rocks where other nations have been wrecked.

It is clear to me that there is sore need of deep searching of heart on the part of God's people. It is criminal to see the danger and remain silent. Persecution may be expected when the moral unity of men is the same as when Stephen said, - "Which of the prophets have not your fathers persecuted?"

I am sure that you will neither fail nor be discouraged in the service to which you have devoted so much of your time and energy. If there is any possible way in which I can be of the least assistance, please command me.

Sincerely yours,

Forrest C. Ottman

Geo. C. Hubert



CURTIS P. GLADDING
PRESIDENT

MARTIN WELLES
TREASURER

GEORGE C. HUBERT
GENERAL SECRETARY

Young Men's Christian Association

Hartford, Connecticut

February 25, 1918.

Rev. Robert E. Spear, D.D.,
156 Fifth Avenue,
New York City.

Dear Dr. Spear:-

I sincerely hope that you have been misquoted in the New York Times Editorial Page of the 23rd inst., wherein you are represented as presenting analogies as between the present practices of the Central Powers and the earlier practices of the United States regarding the Indians.

If you were guilty of such a misuse of history and willfully failed to refer to recent practices of the United States in its treatment of weaker or subject peoples including China and the Indemnity Fund, the return of Cuba's autonomy, and the progressive gift of liberty to the Philippines, in what respects are you less guilty than is one who willfully persists in dragging into the light the misdeeds of the early life of a person who is known to have reformed and for years has openly given proof of such reform?

Frankly, I believe that you were either misquoted or half quoted, for nothing short of a pro-German sentiment on your part would lead you to so gross an injustice to our country and to the Young Men's Christian Association as the half statement of historical facts which you are alleged to have made use of.

Yours truly,

Geo. C. Hubert

J. B. Remensnyder

900 MADISON AVENUE

N Y C

RECEIVED

My dear Dr. Speer: -

FEB 25

Mr. Speer

No greater
eulogy could be paid
the Christian tenor of
your Z. M. C. address
than the criticisms on
it in today's Times.

To misrepresent &
misunderstand our
enemies, our workers
our cause will pre-
vent Christian & des-
ignizing after the war.

Norman Thomas

LIVER THE FELLOWSHIP OF RECONCILIATION

26

118 EAST 28TH STREET, NEW YORK CITY

Speer

726

February 25, 1918.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Dr. Speer:

I beg you will not think this letter an unwarranted intrusion. Richard Roberts and I have been discussing this flare up in the New York Times with regard to your address at Columbia. More than we can tell we believe (as a result of what we have heard in certain circles and as a result of our own impressions) that Christianity suffers by the abject tone apparently adopted by the Y. M. C. A. authorities in expressing their stand and yours. Surely your patriotism is above reproach. Surely it is possible to call upon men and women to repent of their own sins without being accused of apologizing for others. I know you do not at all share the views of some of us with regard to the absolute incompatibility of war and Christianity, but however we may differ on this, it seems to me that we must be united in believing that it is the high function of Christianity to call for a national penitence and a new effort for the kingdom of God. Neither the Y. M. C. A. nor the Church can be true to their mission if they have no other conception of their duty than that of auxiliaries to the Security League in promoting patriotic ardor. Christianity will lose her distinctive message to the world unless she speaks with a prophetic voice now.

I believe you have a rare opportunity to witness to these things with an effectiveness denied most men and I think the Christian church awaits some such voice. Your address struck the right note and needs praise and not apology.

I beg you to believe that this letter springs only from a deep desire to let you know that many of us who in days of old have felt the power of your leadership look to you now in this crisis for the expression of the Christian message we are sure you can give. That message is certainly not expressed in the reported interviews of the Y. M. C. A. officials in the New York Times.

Sincerely yours,

Norman Thomas

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY
NEWARK, N. J.

EDWARD E. RHODES
VICE PRESIDENT
AND MATHEMATICIAN

PERSONAL

February 25, 1918.

My dear Mr. Speer:

Your attention has doubtless been called to the letter and editorial regarding you which appeared in the "Times" of Saturday, the 23d instant.

Those who know you, know how unjust is the charge brought against you; but I hope that this will not deter you from seeking to make your position clear to those who do not know you, through the columns of the "Times" and such other sources as are open to you.

With warmest regards, I am

Very truly yours,

E. E. Rhodes

MADISON AVENUE
PRESBYTERIAN CHURCH
921 MADISON AVENUE

Feb. 25th 1918.

My dear Speer,

May I thank you sincerely for your noble letter in today's Times, and express my regret that my colleague, Fagnani, should have written the letter which he must have penned in utter ignorance? You have my genuine sympathy, for not a week has passed, I think, without some objection or criticism coming to me, on account of an expression or phrase in prayer or sermon. I would gladly relapse into total silence, if God would make that possible for me. One is misunderstood in the most amazing fashion, and men simply will not look at the situation we face from the Christian point of view. Your address last Friday morning did me a great deal of good, and I cannot tell you how keenly I feel with you in this injustice that is being done you. You are right, and that will appear in God's good time.

Affectionately yours,

Harry L. Speer

S.ore. am. 77.

- Feb. 26, 1915

RECEIVED
FEB 28 1915
156 Fifth Ave,
New York,

Mr. Speer N.Y.

My dear Dr. Speer,

I have seen in the
last Saturday's issue of the New York Times
what I have every reason to believe
is a most preposterous charge against
your recent address before the
Columbia University. In my
indignation I have resorted at once
to the editor of the "Opinion" column
concerning the original charge
and that writer's equally preposterous
comment on it.

I trust that the editorial page of this
noted daily may be dignified by some
statement from you. It seems too bad
that what I your friends know to be
your uncompromising morality should
suffer such unwarrantable distortion at
the hands of neurotic patriots.
Truly and cordially and in
continued faith,
Yours,
Barclay Simonson

South Orange N.J.
Feb - 26 1918

RECEIVED

Dear Mr. Spear.

FEB 27 1918

I have been a "lout in" all winter, and am only waiting for a "warm wave" to take me (not to you & Old Maine this year) but to my daughter at Blacksburg Va. She has been connected with the U.S. for many years.

I am afraid you will have to go slow in reading my scrawl, it is even worse than that in the days of Old, and then some.

I seldom write, but feel that must send you my assurances of great satisfaction, in your reply to those who criticized your speech. I am very warm in the region around my Adams Apples. When a man like yourself, whose life has been an open book, and one of the few real red blooded men of this generation, should be

the mark of public censure.
I do not think you & I, ardent
loyal & patriotic, stand on
the same ground as to our
beloved Country, that Kansas Bill
does in respect to the Fatherland.
This war has bred a swarm
of nasty spider-like Critics, who
lie in wait to pounce on any
thing that comes within reach
of smearing their webs.

May God bless you and

Yours,

My good wife looking over
my shoulder says "Tell Mr. Speer
"Ma too".

With kind remembrance
to Mr. Speer

I am as ever
Your devoted friend

W. L. Garrison

Lick Gurley

208 Hodge Hall,
Princeton, New Jersey.

February 26, 1918.

RECEIVED

~~Free~~

FEB 27 1918
My dear Mr. Spear:

The accounts in the New York Times respecting your speech of February 18 have greatly interested me. I, for one American, and ~~like~~ American to the core, am heartily glad that you spoke of our sins as a nation. I do not notice humility as one of our national characteristics. If pride is dangerous for an individual, it is certainly so for a nation.

I am very sure that a man who states it as his belief that "the time has come for every man to put himself absolutely at the disposal of the government" needs no such letter as this one to reassure him of his patriotism.

My only ~~ex~~ reason for writing it is friendship.

Believe me I'm behind and with you heart and soul! ~~for~~ You will ^{have} many far weightier and more significant assurances of sympathy and love than mine, but even so I want you to know that how I feel too.

Please do not trouble to acknowledge this.

With a prayer for you for an ever deepening consciousness of the nearness ^{just now} of our mutual and

EB 27 1918

r. Speer

Columbia University
in the City of New York

OFFICE OF THE CHAPLAIN

February 26 1918

My dear Dr. Speer

I should like to write you in the spirit of sincere friendship regarding the matter which has now become the subject of public discussion. I need not assure you that I have had every confidence in your patriotism and in your stand for the definite winning of the war; and it is gratifying that you make clear that such is your position in this morning's "Times". I am also confident that in your address at Columbia your aim was not to weaken patriotism but to prevent the spread in this country of the evils so flagrant in the official policy of Germany.

Nevertheless, I must say - and repeat, I do so in the frankness that I trust friendship will allow - that the effect of your address was as Professor Mitchell and Professor Braun have described. To be specific: you made reference to the "scrap of paper", but you said (and I give the words as well as I can recall them), "I can stand on this platform and name at least a dozen treaties our country has violated." My instant reaction was, does Dr. Speer mean to say that our country has done at least a dozen things as atrocious as the violation of Belgium! So it was with the treatment of other instances.

No one should say, of course, that all in our history is perfect; it is well that we should realize our shortcomings; we must guard with all our strength against the spread in our land of the evils we are combating in Germany. But the effect was, as I am sure you did not realize, the same as the stock pro-German argument - the argument which runs - "Germany is only doing what other nations, America included, have been constantly doing, and therefore, for the Allies to take up arms against Germany is rank hypocrisy and without justification!"

I am further confident that you can show the facts in their true light and that your great influence among students will be given in strengthening them "to win the war, and win the world!"

RCK/D.

Faithfully yours

Dr. Robert E. Speer
156 Fifth Avenue
New York City

Raymond T. Kinn



Brick Presbyterian Church

in Rochester, New York

Rev. Wm. K. Taylor, D. D., Pastor
13 Prince Street

Rev. G. B. F. Mallory, D. D., Assistant Pastor
10 Livingston Park

Rev. John S. Wolff, Director of Men's Work
7 Menlo Place

Herbert W. Gates, Superintendent
Brick Church Institute
Residence, 114 Merriman Street
Miss Emily Hartshorn, Parish Deaconess
63 Grape Street

RECEIVED

Rochester, N. Y. Feb. 26, 1918.

FEB 28 1918

Mr. Robert E. Speer,
Board of Foreign Missions,
156 Fifth Avenue,
New York City.

My dear Mr. Speer:-

As one of your friends who holds you in affection and respect I claim the privilege of saying that I am greatly disturbed by Professor Mitchell's letter to the Times regarding your recent address at Columbia University. If the letter correctly represents you I think that its criticism is just.

I have long seen the importance of safeguarding our people against Pharisaism and the hatred and desire for revenge which it would help to breed. But if it is necessary at this time that the national sins of the United States should be weighed against those of Germany then, in God's name, let us have a fair weighing and an honest reading of the scales. To make our national transgressions so nearly balance Germany's that our right, not to say our duty, to resist and overpower her and put her under restraint is questionable is something that can only be done by interfering with the swing of the scale-beam.

It is well to try to be judicial and impartial, and not to think of ourselves more highly than we ought to think, but when we see murder being done self-examination is not our first duty.

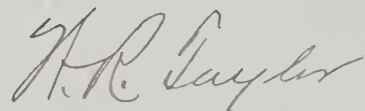
Of course I believe absolutely in your patriotism and your purity of motive. I have some idea of the courage and disregard of personal consequences which it must have required to take the position that you did. But I am confident that the best Christian mind and spirit of the country would say that you are mistaken in thinking that the course you took, if you were correctly reported, was required by loyalty to the truth - just now at least. If, as Professor Mitchell says, your balancing of national wrongs was not

followed by such a stirring and powerful appeal as you know so well how to make to your hearers to throw themselves with all the noble passion they are capable of into this struggle, then the only possible effect of your address was to weaken the spirit of your countrymen and give aid and comfort to the self-avowed enemies of Christianity and all that gives dignity and preciousness to life.

I have no doubt whatever that you gave a great deal of careful and prayerful thought to the matter before uttering yourself on it. May it not be that you held it so long and so closely before your mind that you lost perspective and proportion? If you did you would not be the first great and good man to err in that way. Would it not be wiser for the Christian teacher, in these days in which we need all the courage and cheer we can get for our desperate struggle with Germany's diabolism, to content himself with brief general warnings against national self-righteousness and pride, and put his emphasis upon the great positive truths and constructive principles that strengthen and exalt men's hearts and light their path?

I write as a brother and colleague.

Very sincerely yours,

A handwritten signature in cursive script, appearing to read "H. R. Taylor". The signature is written in dark ink on a light-colored background.

1918 FEB 27 AM 7

B9C 73 NL

918 FEB 27 AM 7 59

OXFORD OHIO 26

FLATIRON BLDG.N.Y.

DR ROBERT E SPEER

6.59
SEC OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS 156 FIFTH AVE
NEW YORK CITY

DEAR SIR WE WISH TO EMPHATICALLY DISAPPROVE OF YOUR ATTITUDE ON THE WAR
AS EXPRESSED IN RECENT ADDRESSES AND TO SAY THAT YOU WHOLLY MISREPRESENT
THE ATTITUDE OF GERMANY YOUR UTTERANCES ONLY TEND TO GIVE COMFORT TO
THE ENEMY AND WEAKEN AMERICA IN THE PERFORMANCE OF HER PLAIN DUTY THIS
IS A TIME FOR STIMULATING THE PATRIOTISM OF OUR YOUTH AND NOT FOR
CULTIVATING IN THEIR MINDS THE SEEDS SOWN BY PROGERMAN AGITATE
OXFORD COMMITTEE ON WAR INTELLIGENCE.



WILLIAM HIRAM FOULKES
GENERAL SECRETARY
ROOMS 423-429 WITHERSPOON BUILDING
PHILADELPHIA, PA.

File

February
27
1918.

Dear Doctor Spence:-

as I hasten toward

my evening appointment, after
our Committee meeting today,
I feel that it will not be an
imposition upon your time
or patience for me to say that
I rejoice still in your clear
vision of the "Whole cause"
and your splendid courage
in facing it as a Christian
pastor and also as a world
citizen. I do not join my

Van Dusen Rickert

VAN DUSEN RICKERT

POTTSVILLE, PA.
RECEIVED

Feb. 27-1918

MAR 1 1918

My dear Speer

Mr. Speer

Just a word about that

Mr. C.A. speech. Any one who has any knowledge of you or of your writings knows where you stand on war and that your beliefs are founded on a sincere desire to know the mind of the Master. I take it that you are getting what He warned about; and that you do not need my sympathy. It is a brave man who will at this time do anything but magnify the nation.

Col. Miner, I am told, is a Presbyterian Elder but like so many others he seems to think Christ's standards comparative not positive; and that is the trouble with the world in peace or in war. Patriotism is mistaken for Christianity. I know from whence comes your help and strength; yet a word of appreciation may not be amiss

Yours very sincerely

Dr Robert E. Speer

Van Dusen Rickert

New York

N.Y.

RECEIVED

28 1918

W. Speer

Woman's Board of Home Missions
of the

Presbyterian Church in the United States of America

• 156 Fifth Avenue, New York, N. Y.

February 27th, 1918.

Wm

My dear Dr. Speer:-

This is just a line to express my sympathy on account of your difficulties with the newspapers and more especially to thank you for the service you have rendered to the spiritual forces in America by your fine definition of loyalty which appeared in the "Times" yesterday morning. I yield to no man in the conviction that this war must be carried on until the utility of German materialism shall have been demonstrated to the German people themselves, but, as I have frequently stated in public addresses, I am convinced that unless America emerges from this conflict with greater spiritual strength than she possessed at the beginning of the war, it will matter little what terms of peace are decided upon, since spiritual loss would spell virtual defeat.

I do not know what was said in your address at Columbia but I do not see how you could have talked on the subject of world democracy without beginning with a confession of our own national sins, and pointing to the need of a complete national regeneration. I concur most heartily in your view that this war, as perhaps no other war in history, requires that we shall fight with clean hands.

It would be interesting, if it were not tragic, to note how blatant are the cries of those who in these days of

Dr. Robert E. Speer - 2.

Faithfully yours,

Superintendent of Schools.

A-2

P.S.-----The smug complacency of the notoriously reaction-
ary "New York Times" provides fertile soil for the cultivation
of antagonism to any suggestion that a new order is necessary,
or even desirable.

Prof. CHARLES M. JACOBS
 Rev. F. JACOBSON, Ph.D.
 Pres. H. A. WELLER, D.D.
 Rev. F. H. KNUBEL, D.D.
 Hon. E. F. EILERT
 Rev. A. C. KILDEGAARD
 Rev. ARTHUR BRUNN
 Rev. LAURITZ LARSEN
 Rev. OSCAR C. MEES

Chairman
 Rev. FREDERICK H. KNUBEL, D.D.

Vice-Chairman
 Prof. CHARLES M. JACOBS, D.D.

Secretary
 Rev. LAURITZ LARSEN

Treasurer
 Hon. ERNEST F. EILERT

Office and Field Secretaries

Rev. Wm. FREAS
 Rev. HOWARD R. GOLD
 Rev. J. A. O. STUB
 Rev. W. H. GREEVER, D.D.

National Lutheran Commission for Soldiers' and Sailors' Welfare

KNABE BUILDING

437 Fifth Avenue, New York City

RECEIVED

FEB 28 1918

Mr. Speer

New York, Feb. 27, 1918.

Dr. Robert E. Speer,

156 Fifth Ave., City.

Dear Dr. Speer:

It was not my good fortune to be at Columbia when you delivered the address that has caused so much discussion from the statement that you have made however, the character of your statements is clear. I am writing to say what you doubtless know better than do I. Very, very many thoughtful men stand with you in your true patriotism and abiding devotion to the best interest of our country. It would be a strange and weak loyalty and patriotism which could sustain itself only by remaining blind to facts of the past and present. If we cannot stand the truth, then there is something false in our present position. I for one am convinced that our present attitude as a nation is right on the whole and that therefore any blind enthusiasm will only in the end prove harmful to us. This letter of course requires no answer.

With sincere greeting, I am

Faithfully yours,

F. H. Knubel

The
First Presbyterian Church

OLIN MCKENDREE JONES
MINISTER
NORTH YAKIMA, WASH.

611 W. 112 St., N. Y. C.

Feb. 27, 1918.

Dr. Robert E. Speer,
New York City.

My dear Dr. Speer:

After listening to your splendid address on last Monday evening at our gymnasium, I fail to see how any clear thinking listener can draw any such conclusions as were voiced in the "Times" of this week, and last. Your vision of the task before us is too comprehensive for your detractors, and your reply was conclusive and Christlike.

A Dr. Steens in Yakima asked me to speak on Foreign Missions in some church next Sunday. I am very sorry that a prior engagement precluded this. He said that your office had

The
First Presbyterian Church

OLIN MCKENDREE JONES
MINISTER
NORTH YAKIMA, WASH.

mentioned my name among others. Thanks for remembering me. Perhaps next time I shall be free.

Yours very cordially,
O. M. Jones.

UNION THEOLOGICAL SEMINARY
600 WEST 122ND STREET
NEW YORK

100

March 1, 1918.

Dear Mr. Spier,-

I cannot keep from writing to say, in view of the letters that have been appearing in the Times, that I thought your address of a week ago Monday excellent and timely. The men in the seminary, as far as I know them, hold the same opinion and most of them are disgusted with the letters in the Times. We certainly do not agree with Prof. Fagnani in his judgment. All these writers seem to think the students in the audience were children, not able to judge the meaning and worth of what they heard.

If writing letters to the Times would do any good, I would write. But what would be the use? Instead I send this personal word to you. One of the assurances that your address was sorely needed, is furnished by the very fact that some people have taken it so hard.

Always with warm remembrance,
Harrison K. Wright.

Board of Foreign Missions
Of the METHODIST EPISCOPAL CHURCH

SECRETARIES
TAYLOR
ON NORTH

PRESIDENT
BISHOP LUTHER B. WILSON

TREASURER
GEORGE M. FOWLES

150 Fifth Avenue
NEW YORK CITY

CABLE ADDRESS, MISSIONS PHONE, 2130 CHELSEA

ONARY CENTENARY
1918-1919

ONE, CHAIRMAN
YOR, EXECUTIVE SECRETARY
WARD, { ASSOCIATE EXECUTIVE
SECRETARY

July 27.

Confidential.

Dear Doctor Speer:

"Let the heathen rage and the people imagine a vain thing" No one who knows you will have any doubt as to your supreme loyalty - to the country, as well as to the Truth. It is quite easy to see how a man's words may be misconstrued and misapprehended at a time when temper is on edge, and is rapidly rising into anger.

There is coming to be but one focus to which every expression or act must lead, without possibility of equivocation. There are things which may not be wisely said now, because men cannot bear them as we have 1900 years ago. A man's best word may easily be distorted.

You know that I am deeply grieved over what is being said and printed: I send this brief note to let you have additional proof, if any are needed, that, no matter what or who - I am, always yours sincerely.

Robert E. Speer.

W. H. H. H.

EDITORIAL DEPARTMENT

UNDER THE SUPERVISION OF THE
PAULIST FATHERS

John J. Burke

The Catholic World

120-122 WEST 60TH STREET
NEW YORK

RECEIVED

FEB 28 1918

Dr. Speer

New York, February 27, 1918.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York.

Dear Dr. Speer:

I wish to acknowledge your note of February 26th. I have not been able to see Chaplain Axton. I was called to Washington last Saturday and did not return until today.

I read with a great deal of surprise the clipping that you sent me from the New York Times. I say surprised because your attitude on the war is so well and publicly known that it seems ridiculous to question it. However, I am glad that you publicly answered those who had misrepresented you.

With good wishes, I remain,

Sincerely yours,

John J. Burke

Guthrie Speers.

THE PRESBYTERIAN CHURCH ON UNIVERSITY PLACE

47 UNIVERSITY PLACE

RECEIVED

NEW YORK, Feb. 27, 1918. 191

FEB 28 1918

Mr. Speer

Dear Mr. Speer:-

I don't know whether it is because I read that Dr. Hagani had come out against you, or whether it is just because I love you, that I want to write and tell you how glad I am that you said what you did up at Columbia. I know about your speech only through hearsay but I do believe that the place where democracy is most in danger is always in our own hearts to begin with. And that therefore when we begin to fight for it we must do it not as hypocrites pretending we are little angels, but in all sincerity and willing to acknowledge that it is a goal that we have not attained by a long stretch. I think that the fact that there has been so much bluster about your speech is an evidence in some ways that it touched a point upon which we are beginning to be sensitive, and that is hopeful. My conception of constructive patriotism does not include shutting up all our sins in a box and standing on the lid and waving the flag. It seems to me that it would be better to let the sins out in the open where they can see the flag and that it stands for. Anyway it's a grand fight, and I'm only sorry I can't in it with you.

Your loving friend

Guthrie Speers.

CHARLES W. McALPIN
SIXTY-EIGHT WILLIAM STREET
NEW YORK CITY

RECEIVED

FEB 28

Mr. Speer

True

February 27, 1918

Robert E. Speer, D.D.
156 Fifth Ave.

My dear Bob:-

I have just received the enclosed letter from my fire-eating, high protective tariff nephew-in-law, who is, as you will see, very much wrought up. If you care to make any reply to Irwin's heated letter, I shall be glad to pass it along. Despite the tone of the letter, I want to assure you that he is a first rate fellow, even though he does seem to jump to hasty conclusions.

With cordial regards, believe me,

Very sincerely yours,



F. U. STEARNS & COMPANY

9 THOMAS STREET

NEW YORK

February 26th,
1 9 1 8.

My dear Sir;-

I wish to call your attention to articles that appeared in the public press, which state that Dr. Robert E. Speer has been speaking on a Y.M.C.A. platform and giving voice to Pro German sentiments.

I heard from a reliable source this morning that about two (2) months ago at a meeting of the trustees of a Presbyterian church in Englewood that Dr. Speer gave voice to these same sentiments and that one of the trustees got up and left the meeting because he would not allow himself to sit with a body, who were practically traitors to their country.

Unfortunately, I am forced to believe that the charges made by Prof. Henry Bedinger Mitchell of Columbia University are true.

Such being the case, I cannot see how the Y.M.C.A. people can have him on their Board or how he can be on the Foreign Missions Board of the Presbyterian Church.

You may remember some time ago that you gave my name to the Y.M.C.A. people and largely through my talk with you, I have been trying to get recruits for the Y.M.C.A. myself and know I have influenced several people to help in the camps at New Rochelle and City Island.

What are you going to do about Dr. Robert E. Speer?

If the charges are true, his usefulness has ceased even though, by some miracle, he may have a change of heart.

The time will come, I hope, in this country, when traitors will be treated as such whether they are intellectuals or illiterates.

I will be very glad to hear from you, giving the facts in this case, as I feel you know them.

With best wishes, I am

Yours very truly,

Mr. Chas. W. McAlpin,
c/o D. H. McAlpin Estate,
68 William St.,
New York City.

William F. Davis

George Alexander

47 UNIVERSITY PLACE.

New York, February 27th, 1918.

Robert E. Speer, D. D.,
Secretary, Board of Foreign Missions,
156 Fifth Avenue,
New York, N. Y.

My dear Dr. Speer,

Accept my thanks for your favor of yesterday and for your thoughtful kindness in asking Dr. Chamberlain to communicate to me any matters of interest relating to cooperation in Foreign Missions.

The article in the Times yesterday I had read with interest and approval, though I did not happen to see any report of the address. I replied to the letter forwarded to me that I was confident you had been either misquoted or misunderstood.

Faithfully yours,

George Alexander.

VED

918



Samuel R Boggs

MODEL MILLS COMPANY



MANUFACTURERS OF

WILTON & BODY BRUSSEL

RUGS & CARPETS

THOMAS BOGGS & SONS, INC.

NGTON, AVE. &
TARIO ST.,

OFFICE, 212 Fifth Avenue

one, Madison Sq. 6258

OFFICE, Lytton Building

PHILADELPHIA. Feb. 27, 1918.

Robert E. Speer, Esq.,
% Y. M. C. A. International Comm.
New York, N. Y.

My dear Dr. Speer:-

I read in the New York Times today two letters of protest, one signed by LeRoy Weller, and Asher Miner, relative to an address that you made recently. I was somewhat surprised as I certainly feel I could not agree with these protestors, knowing you as I do I feel they must have misconstrued your remarks.

I should like to have a copy of the address if you can tell me where to secure the same.

Trusting you are well with kind personal regards beg to remain,

Yours very truly,

Samuel R Boggs

RECEIVED

Mrs. E. L. Carpenter

MAR 4

314 CLIFTON AVENUE
MINNEAPOLIS

Mr. Speer

28th Feb. 1918

My dear Dr. Speer:

After reading Mr. Henry
Bledinger Mitchell's letter of Feb.
21st in the N. Y. Times I can't
refrain from asking you whether
your argument at the Y. M. C. A.
meeting was substantially as
he states it. I'm sure that you
are far too busy to go into
the matter in detail, nor do I
desire that, but I should be
gratified if you would take
the trouble briefly to answer
my question.

Believe me, very sincerely yours
Florence Miles Carpenter
(Mrs. Elbert L.)

RECEIVED

MAR 1 1918

Mr. Speer

WILLIAM F. IRWIN
9 THOMAS STREET
NEW YORK

February 28th,
1 9 1 8.

Dr. Robert E. Speer,
156 - 5th Avenue,
New York City.

Dear Sir;-

I acknowledge receipt of your letter of the 26th inst. and regret that I cannot say it answers my direct question.

Did you make statements as claimed by Prof. Mitchell?

No matter on what subject you may have been talking, if you are quoted correctly, you have done your own country much harm; and, no matter how much explanation by you, my be done after the milk is spilt, you cannot reclaim that milk.

The United States has been at war for eleven (11) months and it is time we all knew it, especially those of us who are educated.

Yours very truly,

William F. Irwin

WFI-LK

F Boyd Edwards

BOYD EDWARDS, MINISTER
22 TREMONT PLACE

HILLSIDE PRESBYTERIAN CHURCH
ORANGE, NEW JERSEY

RECEIVED

MAR 1 1918

Mr. Speer

28 Feb 18

Rev Mr Speer:

There are literally millions of us who have
thanked God all the years through for your
rare and kindling combination of moral
vision + moral wrath with spiritual vitality.
And we are not going to be disturbed now
when a perfectly fitting prophetic duty
calls you to see the situation 'steadily
see it whole'. Of course you don't need
every body's - or any body's to steady your
heart but I need to tell you just
to help myself discharge an accumu-
lated indebtedness year by year for all,
how much to the young life of the
land the fire eaters rage - yours gratefully
F Boyd Edwards

BARNARD COLLEGE
COLUMBIA UNIVERSITY
NEW YORK

DEPARTMENT OF
PHILOSOPHY AND PSYCHOLOGY

File

414 W. 118" St., New York,

28" Feb., 1918.

Dear Dr. Snee:

I know there is an interpretation other than the unfortunate one a few have put upon your Monday address here. When I came in from my evening's teaching that night to ask my Father whether he had heard you he told me that you had given the noblest and the strongest plea for Christianity that he had ever heard. I wanted to write a word of thanks to you then, but put by the thought judging it better not to intrude within your pile of post and conscious that mine was a personal joy that you should have given joy to my Father. But now I think it better to speak both his and my own sincere appreciation of your utterance.

Earnestly and thankfully yours,

S. Parker White

28th 1918

1418 EUTAW PLACE

~~THE~~

Dear Dr. Speers:

I am sorry you have had so much trouble with your critics & am doubtless one of many who fully understand what you said without hearing you. We cannot fight moral battles in Europe unless we first purify our body politic at home & confess sin & cry to God for forgiveness.

This war can be won on our knees & in no other way. Don't bother to reply; this is just a line of sympathy.

Faithfully Yours

Harvard Kelly

Henry A. Atkinson

"We are seeking permanent, not temporary, foundations for the peace of the world."—Woodrow Wilson.

RECEIVED

MAR 1 1918

NATIONAL COMMITTEE ON THE CHURCHES AND THE MORAL AIMS OF THE WAR

Mr. Speer

Working in conjunction with the Speakers' Bureau of the Committee on Public Information appointed by President Wilson, Washington, D C

Telephones
Farragut 348 and 349

A campaign of education through the churches to quicken the spirit of America in support of the President's policies in prosecuting the war for democracy, international justice and a league of nations.

Under the Auspices of
THE CHURCH PEACE UNION
AND
THE LEAGUE TO ENFORCE
PEACE

HENRY A. ATKINSON,
Executive Secretary

70 Fifth Avenue
New York

WITH THE CO-OPERATION OF

the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America and the World Alliance for International Friendship through the Churches.

February 28, 1918.

THE COMMITTEE

HAMILTON HOLT, *Chairman*

FOR THE CHURCH PEACE UNION

HAMILTON HOLT
ARTHUR J. BROWN
WILLIAM P. MERRILL
GEORGE A. PLIMPTON
FREDERICK LYNCH

FOR THE LEAGUE TO ENFORCE PEACE

WILLIAM H. TAFT
ALTON B. PARKER
TALCOTT WILLIAMS
GLENN FRANK
WILLIAM H. SHORT

FOR THE FEDERAL COUNCIL
COMMISSION

CHARLES S. MACFARLAND

FOR THE WORLD ALLIANCE
SIONEY L. GULICK

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City, N. Y.

My dear Dr. Speer:

I have been very much interested in following the attacks that are being made on you through the New York Times, and am amazed at this attitude. In my mind it simply indicates one thing, and that is that there is a determined effort being made throughout the country to put over a harsh militaristic regime for America. I have a letter this morning from a man in Kentucky, pastor of a Presbyterian Church, who says: "We have the feeling, if you will not think me presumptuous in saying so, that the aims of the war are pretty well understood among us". Then he goes on to tell about floating Liberty Loans, and so forth, and then spends two pages following berating any effort to think in terms of social reconstruction or world peace. He is, apparently, so obsessed with the idea that this war is an end in itself, that he fails utterly to realize that, unless the American public is educated in the methods and technique of a new world organization that will guarantee justice and lay the foundations for a permanent peace, we will go into the peace conference dominated by the very forces against which we are waging war. You and I and all the rest of us are agreed that we must win the war. There is nothing else to be done. But that does not commit us, soul and body, to the military party, **Junkers** and profiteers, who are trying to make the cloak of patriotism long enough to hide their forked tails and cloven hooves. I for one, agree with Wells when he says that the only way for peace and safety and happiness is for us, the common people, to "Carry On" in this present struggle until, out of the welter and pathos and bloodshed of the present time, we can evolve into a new world state where "Profiteers, exploiters and all those who would use men for their own aggrandizement, together with false priests and priestcrafts, Kings and Emperors and exploiters of mankind shall be done away with forever."

I know how dangerous it is for anyone to seem to question even the past mistakes of our Government; but our eyes

71
must be toward the future, and we need prophets and leaders today more than at any other time in the history of the world. The Church has an important task before it, to educate the community in the things that are essential to keep this present war on the plane where President Wilson has put it. A victory at the expense of our ideals would be a disaster to the world.

Cordially yours,

Henry A. Otterson

An Extra Million Dollars by March Thirty-First

THE LOVE OF CHRIST CONSTRAINETH US

NATIONAL CAMPAIGN OF NORTHERN BAPTIST LAYMEN

National Committee

R. J. ABBOTT, New Hampshire
J. J. ALLEN, South Dakota
F. W. AYER, New Jersey
HENRY BOND, Vermont
R. H. BOUSLOG, Indiana
PRES. E. B. BRYAN, New York
ERNEST D. BURTON, Illinois
WALLACE BUTTRICK, New York
I. W. CARPENTER, Nebraska
HON. EDWARD S. CLINCH, New York
GEORGE W. COLEMAN, Massachusetts
JAMES C. COLGATE, New York
JUDGE F. S. DIETRICH, Idaho
C. M. EBY, Wyoming
RICHARD EDIE, JR., New York
D. K. EDWARDS, California
GEORGE L. ESTABROOK, Pennsylvania
H. M. FILLEBROWN, Rhode Island
D. G. GARABRANT, New Jersey
W. H. GAY, Michigan
C. W. GOODMAN, Arizona
EDWARD H. HASKELL, Massachusetts
T. B. HOLMES, M.D., California
W. G. JONES, Washington
J. H. KNAPP, West Virginia
E. J. LINDSAY, Wisconsin
ANDREW MACLEISH, Illinois
J. F. McDERMOTT, Kansas
ROBERT McDOWELL, Utah
GOV. CARL E. MILLIKEN, Maine
ALFRED G. NAUNDORF, Montana
F. C. NICKELS, Minnesota
JOHN NUVEEN, Illinois
GEORGE G. PENNEY, Delaware
CHARLES EDWARD PRIOR, CONNECTICUT
D. T. PULLIAM, Colorado
D. C. SHULL, Iowa
AMBROSE SWASEY, Ohio
DEAN WILLIAM A. WILBUR,
District of Columbia

F. W. AYER, *Chairman*

AMBROSE SWASEY, *Treasurer*

FRED P. HAGGARD, *Campaign Director*

National Headquarters

FIFTH AVENUE BUILDING

ROOM 1207

NEW YORK CITY

TELEPHONE: GRAMERCY 3312

1918
March 1, 1918.

Dr. Robert D. Speer,

156 Fifth Avenue,

New York City, N. Y.

My Dear Dr. Speer,

You do not need any endorsement of your loyalty. However, I could not refrain from dropping you this line as an expression of sympathy in view of the recent criticism to which you have been subjected

I am wondering how I have managed to escape since I have made similar remarks several times lately. The atmosphere in which you spoke must have been exceptionally electrical!

It is good to know that while some may fail us, you may be depended upon, no matter what others may say.

Very sincerely yours,

Fred P. Haggard

FEH*AI

MORNAY WILLIAMS
LYDECKER STREET
ENGLEWOOD, N. J.

1st March, 1918.

Robert E. Speer, Esq.,

Walnut Street,

Englewood, N.J.

My dear Rob,

This is a hasty note only to express my sympathy with you in the newspaper attacks which are being made upon your address given at Columbia a week or two ago. I think I understand the situation, and need scarcely say that I thoroughly believe in the attitude which you were endeavoring to express, viz. the need of remembering, in humility and penitence, our own sins as a nation when we are sitting in judgment on the conduct of others. I fear that the animus of some, at least, of your self-appointed critics is not wholly that of patriotism however honest and misguided that may be. I suppose at a time like this, one has to be very careful to avoid misconstruction, especially one who feels as I do, and as I know you do, that in its essence war is evil, and that the justification for entering this war on the part of the United States lies, not at all either in vengeance for wrongs done to us, nor even in self-defence, but in the righteous effort to bring tyranny, brutality and lust to an end, and by a concerted effort of freedom-loving peoples, to rid the world of the scourge of war.

73
It is under these circumstances, we are no more
to be justly charged with favoring war because we are
now engaged in it, than Telemachus, the Egyptian monk,
can be charged with favoring gladiatorial contests
when he flung himself into the arena, as tradition
asserts, in his protest against them.

Sincerely and affectionately yours,

Morrey Williams

Henry C. King

OBERLIN COLLEGE
OBERLIN, OHIO
OFFICE OF THE PRESIDENT

March 1st, 1918

RECEIVED

4 1918

Speer

Dr. Robert E. Speer
156 Fifth Avenue
New York City.

My dear Dr. Speer:

I was exceedingly sorry not to be at the meeting of the War-Time Commission on February 22nd, and my regret is increased that the statement which I promised you did not get to you in time either.

I had noticed the reports about the Columbia speech, but had also seen your correction, and could guess ^{even} without seeing it just about what the situation was. It ought to be more clear to some men than it is, that if we are to back the President most effectively concerning his great after-the-war aims we must clear up our own democratic inconsistencies.

Always sincerely yours,

Henry C. King.

RECEIVED

MAR 4

Mr. Speer

WILLIAM INGRAHAM HAVEN
BIBLE HOUSE, ASTOR PLACE
NEW YORK

142

March 1, 1918.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City, N.Y.

My dear Dr. Speer:-

I cannot refrain nor have I any desire so to do from telling you how sincerely I share your indignation at the miscellaneous criticism which has endeavored to involve you in what I know to be an impossible position for one so genuinely and profoundly interested in the cause of human liberty and so unquestionably patriotic. "May He hide you in the secret of His pavilion from the pride of men and the strife of tongues."

Cordially yours,

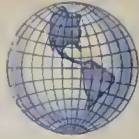
William I. Haven

1690 Amsterdam Avenue
New York City.

March 1st 1918

Dear Mr. Spear,

It has just
seemed to me that I must
express to you how very
sorry I am that there has
been this most unkind and
unjust, and it seems to
me willful misunderstanding



ESTABLISHED 1843

The Huntington Globe

HOWARD E. BUTZ, EDITOR-PROPRIETOR

Huntingdon, Pa.

Dear Robert:

It is hard to call you "Doctor" almost as hard as calling my father "Mister."

I published your reply to your critic. It was really not necessary, for all the old home folks know that your heart rings true, but I published it just the same, because whatever you say or do interests your friends in the old town. You should join the Globe staff! Many years ago, when I was a kid and your dad was the Democratic leader of Huntingdon County, I had occasion one day to "ring the changes" on R.M.S., for picking one of our Republican

candidates. Your father said to a friend: "Don't mind the young editor; I don't mind him a bit; he can say of me what he pleases, because he always speaks well of my children." That was a tribute to me I have never forgotten, because I have always preferred the presentation of bouquets rather than the hurling of bricks. Now, Sir, write for the Globe!"

I am sending you several copies by this mail. My best wishes to you and all of yours at home or abroad.

Sincerely yours,

Howard E. Butz

March 1, 1918.

RECEIVED
MAR 4 1918

Dr. Speer

The Larchmont Avenue Church

Corner Forest Park Avenue

Charles L. Carhart

Minister

The Session

C. L. CARHART, MODERATOR
C. W. KESSLER, CLERK
H. M. REQUA, TREAS.

The Trustees

WM. E. WEBB, JR., PRES.
ANDREW LINDSAY, SECY
H. M. REQUA, TREAS.
129 MURRAY AVE.

The House

20 FOREST PARK
LARCHMONT
N. Y.

M. 12

March 1, 1918.

The Rev. Robert E. Speer, D. D.,
156 Fifth Ave., New York,
My dear Dr. Speer,

In common with a multitude of your friends I have noted with much interest current comment on the Columbia incident. It does not seem so remarkable to me as to a number of correspondents of the "Times" that a missionary secretary should speak of missions or an industrial secretary of industrial conditions. Yet I fear that your critics have more justification than you admit. The eager spirit of the bellifists is not slow to note the rivalry between Christ and Caesar. They can see the difference between loving enemies and blowing them to pieces. The citizenship of the Kingdom of God that counts all men brothers is of a different spirit from the crude tribalism that has of late so lamentable a recrudescence. We are disciples not of Mohammed, or of Joshua, or of the picturesque and heroic Judas, founder of the Hasmonian house whose last representatives were the younger Herods. but of Jesus Christ. It takes a lot of explaining to justify warfare from the words or spirit of our Lord. I could give the bellicose parsons a lot of far more pertinent texts from the Koran. Self-defense, 22:40 defense of others, defense of a great cause, so Mohammed elaborated his doctrine and practice, rejecting the way of Jesus as not practical. Doubtless he meant his war "to end war" when "the worship should be of God only."

I confess to a great concern regarding the missionary attitude in this matter, because missions is the salient illustration of the other way, the way that works. It is internationalism in the spirit of Jesus. If ever any civil power deserved ending it is the Turks'. How has war worked to help the Armenians or the Syrians or the Greeks? What has protected the missionaries in Turkey and Persia? What did the flag mean that Dr. Packard carried out from the city to Geogtapa? You know the stories a hundred times better than I. Was it the threat of force, the fear of deserved punishment, the authority of armies, or the spirit of our blessed Lord manifest in holy character and helpful life these generations past. You've been telling us it works. Is it less prevailing since last Good Friday? Or does it work only in Asia and Africa

Why should the church be so mealy-mouthed and apologetic and pussyfooting these days? Its zeal seems to be to show that a Christian is as good as a soldier, that we too believe in service and sacrifice. That is the tenor of the printed matter from the Boards and other religious utterances. We are too thankful for a second place for our Lord, Me too is our boldest plea. I thank God that many worldly folk have waked to a fresh sense of solidarity and a new experience of the joy of service. But, bless their hearts, you and I did not have to wait for them to tell us that. We've been preaching nothing less than that all these years. Only, our solidarity is as broad as the love of God, and

The Larchmont Avenue Church

Corner Forest Park Avenue

Charles L. Carhart

Minister

The Session

O. L. CARHART, MODERATOR
O. W. KESSLER, CLERK
H. M. REQUA, TREAS.

The Trustees

WM. E. WEBB, JR., PRES.
ANDREW LINDSAY, SEC'Y
H. M. REQUA, TREAS.
129 MURRAY AVE.

The Manse

20 FOREST PARK
LARCHMONT
N. Y.

the service that we urge in the Lord's name needs no label to distinguish it from the works of the devil. "Over the top and give 'em hell" is the oft-quoted motto in full, according to Arthur Empey. As for the joy of self-sacrifice, has the secret of the Lord remained hidden until it was made known by these lads in the trenches, who, however bravely they talk to others confess to qualms at slaughter when they write to their mothers. Some of us have been counting the missionary as a signal exemplar of the joy and beauty and power of self-forgetting service. It is a startling illustration of the ethical barrenness of our commercialized civilization that the satisfactions of service and sacrifice should prove such a marvellous and surprising discovery to most of our neighbors. They had never known the savor of living. And now they turn and tell us of the lessons that the church should learn from the war. "Wake up, father," says little four-year-old, "I know something that you don't know," Two and two make four."

In a recent leaflet Mr. Scott reports the satisfaction felt in Japan, India and China that western countries have "strong nationalist propensities." Have strong nationalist propensities in China the West been an unmixed joy to China? If an Eastern nationalist should happen to see the Presbyterian calendar for 1918 and should note the design of the American flag covering almost the whole world and the notice of the Board of Foreign Missions beneath, would he be quite sure not to be reminded of the sequence "~~battle~~ missionary, merchant, battleship?" When we have assured the Emperor of Japan and the King of Siam that Christianity is quite as tribal and limited as Shinto and Buddhism (in Siam) and allows those whom it must pro forma call brothers to be treated in much the same way, shall we have convinced them of the superiority of Christianity?

It must be tempting, the other way. I am sure that in Kiao Chou there must have been accomplished almost over night a lot of things that missionaries in other Chinese towns have waited for generations to see, cleanliness, order, public decency, outward respect for the Westerner, safety, etc. the fruit of the "strong nationalist propensities" of Germany. "A whiff of grape shot," with what charming speed it gets results. After these centuries is God in so great a hurry that He will be satisfied with that sort of results?

No, my Brother Speer, I believe that we are at the time of decision. What do ye more that others? Do not even the Gentiles so? If we yield to the strong set of intolerant public opinion, if we consent to treat the Sermon on the Mount as a scrap of paper, if we succeed in convincing the world that the church has no other message than what it has learned elsewhere, no help and healing for the time of sorest need, if we have no type of sainthood other than the world's, a Leonidas or a Judas, the Macabees, what possible reason can we give for the acceptance of our message, now after the war? For us there is one loyalty, and under that loyalty but one way.

Sincerely yours - Charles L. Carhart

RECEIVED

February 25th, 1918.

Dr. Halsey.

My dear Dr. Halsey:-

You will recall your date with us, -March 13th at 8 o'clock in our Lecture Room. Now another matter. I want to know frankly whether Robert Speer is a pacifist. Is he? Are the things that are being generally said true? I wonder if you men at the Board realise how much is being said about Speer. I wonder if you realise that it is of no more use to appeal for money for the Board until the frankest kind of a statement is made than it is to try to get fresh eggs from a Long Island farmer. A gentleman of considerable eminence said to me that he did not think the Board would be able to retain such a man in the face of the sentiment of the Church. I wish you men would straighten out this kink, for the laity simply will not pony up a solitary centime for work by the Board so long as there is this suspicion of its thorough going patriotism as well as piety.

Pardon my frankness, but I believe it is vital. And think as kindly of me as you can, remembering that I am a doddering old man.

Always yours,

L. M. Clarke.

My dear Mr. Speer:

The enclosed letter from our friend Rev. L. Mason Clarke and my reply I am sending to you. If you do not wish to write Dr. Clarke send my letter back and I will write a letter in a little different strain leaving out the reference to a letter from you. I think, however, as he seems to be quite excited over the matter you better write him a few lines.

Cordially yours,

J. M. Halsey

March 1, 1918.

128 Henry St.
Brooklyn.

Dear Dr. Speer:

I am writing to ask you to be so kind as to cancel your engagement to speak here Mar. 20th.

I am sorry to make this request but in view of the circumstances which have arisen - circumstances which I do not presume to discuss or to criticize - it is better for all concerned. You will be fair enough to

541 LEXINGTON AVENUE
NEW YORK

March 2nd 18,

Dear Mr. Spear:

102

Just to let
you know that
not every body thinks
you pro-Germans!

F.H.F.

W.W. White.

Clarence B. McAlister

RECEIVED

8 1918

Speer

10 CHALMERS PLACE
CHICAGO

March 4, 1918.

Dr. Robert E. Speer,
156 5th Avenue,
New York City, N. Y.

My dear Robert:

I am glad to find that you are after all not an agent of the Kaiser in disguise. I feared all the while that it might prove to be so for all your history has shown how little real concern you have for the finer things of human relationships!!! I had not heard the criticism of your Columbia speech but I know one particular channel through which it is quite sure to come to me and I will be ready to say some things that may not be so well worth hearing as they will be pleasant to say. How fine it will be when everybody feels the bigness of the whole task and forgoes the petty suspicions and misinterpretations which reveal a nervous anxiety unworthy of the whole situation. Thank you for the clipping enclosed.

Heartily,

CBM.T.

Clarence B. McAlister

George R. Robinson left a - Saturday and her bag was laid out yesterday.

RECEIVED

COLGATE UNIVERSITY
HAMILTON, N. Y.
THE COLLEGE

MAR 8 1918.

M7

March 4, 1918

W. H. CRAWSHAW, DEAN
JOHN GREENE, ASSOCIATE DEAN

Rev. Robert E. Speer, D.D.
c/o Presbyterian Board of Missions
New York City

Dear Sir:

In common with a great many of my fellow citizens, I was very much surprised to learn of your attitude regarding our country and our moral standards, in relation to those of the Central Powers, especially Prussia. I might have been inclined to think that Mr. Mitchell's letter in the New York Times seriously misrepresented you had not your own explanation made it abundantly clear that your attitude is, to the last degree, unfortunate, considering your prominence and the amount of personal influence which you have for many years exerted.

I wish to bring to your attention some things, which, so far as I have read, have not been clearly brought out in all the criticisms which have been made public. I understand it to be admitted that in your address to the Y. M. C. A. gathering you attempted to parallel most of the misdoings of the central powers by equally grave offences on the part of our own country. No intelligent American will undertake to maintain that the record of the United States is faultless, but when a speaker maintains that our treatment of the Indians is in any degree comparable to the treatment of Belgium and Servia, and still later, of Russia, he seems to me as nothing less than insulting the common sense of an audience. Do you mean to maintain, Mr. Speer, that this country has made no progress since the colonial days?, has made no progress in the treatment of the Indian in the last generation? Have you ever heard of the Lake Mohonk Conference and of the consideration that has been shown by the government in recent years ~~and~~ the growing sentiment throughout the nation for fair treatment toward the Indians?

To ignore ~~that~~ ^{that} progress has been made in our national ideals is the same kind of a mistake, if not quite so gross, as it would be to put this country on a level with Turkey, because while the Turks have undoubtedly butchered a great many Armenians, it is equally true that cultivated New England used to burn witches.

I should like to know, Mr. Speer, whether you think that Germany would have taken her troops out of Cuba when free government was set up after they had once intervened to drive the Spaniards out. If it could be imagined they would have done such a thing, would they have taken their troops away a second time after having been obliged to intervene and quell insurrections. Do you suppose that the Kaiser, if he had had authority over the Panama Canal would have constrained the Reichstag to impose tolls again on German ships after they had once been taken off?

Returning the Boxer indemnity is another case in point.

But I need not multiply instances. I cannot believe that you know this country so imperfectly as to suppose that the people at large would support our government in committing the violations of International law and the outrages upon humanity that the Central Powers are continually perpetrating. It would have done no harm to mention some of our misdeeds in the more or less distant past if you had called attention to the fact that national sentiment is steadily improving in these vital matters. You could then have spoken a patriotic word in the conclusion of your address and kindled the enthusiasm of your hearers for the vigorous prosecution of the war. An American citizen who cannot do that in these times ought to keep off the platform and out of the public prints.

I am speaking vigorously but I will simply say in conclusion that I am old enough to be your father, to begin with, and I have three sons in the service and if I find that you have gone on record in public address in any such spirit as you did on the occasion above referred to, I shall be ready to unite with men of influence and bring your case to the attention of the government at Washington. I am indignant that a man who owes so much to the educational institutions and the opportunities of this country as you do is capable of taking the attitude which you did on that occasion.

JG*P

Very sincerely yours,

March eighth
1918.

Mr. John Greene,
Hamilton,
New York.

Dear Sir:

I am very sorry that the statements which you have been regarding my address at Columbia University, and even my attempt to correct these statements have left you with such an entirely incorrect impression as to what I said. I made no series of comparisons whatever between the Central Powers and the Allies or the United States, or even any individual comparisons. May I summarize briefly just what I did say in that part of the address which has been criticized?

I was trying to analyze the world problem to get at some of the elements in it which must be dealt with if we are to hope for a better day. I referred first to the imperfect development of democracy, quoting the remark of Bismarck from Headlan's Bismarck, "If I were not a Christian I would be a republican", and stating that it was just because we are Christians that we do believe in democracy, but that our first problem throughout the whole world is to carry democracy forward over its weaknesses and imperfections.

The second element of the problem to which I referred was the contested claim of nationalism to be above the moral law, and here my reference was to the long progress which we have made since the old days when inside the state the barons set themselves above the moral law, and that we were at last coming in sight of a day when the states themselves which had broken the authority of the barons were to recognize their own obligation to the principles of righteousness which bind or ought to bind all men. I said that the struggle was not over by any means and that there were teachings of the theory that we must reject among ourselves, and I read two short statements, one from an article in the Seven Seas and another from an article in a British Magazine in which the writer argued that the interests of a nation alone must govern its action.

The third point of which I spoke was the retarding and breaking down of our social movements and our endeavors at political progress for the want of adequate human agency, and here my only illustrations were taken from China and from the great problem which China has to deal with in attempting to compress into one generation the experiences which we in the West have spread over many centuries.

The fourth point related to the inveteracy of the feelings of racial suspicion and the principles of unequal race treatment, and it was in this connection that I referred to our relations to Japan, and the history of our

Mr. Greene -2-

dealings with the American Indians. I stated clearly that there was no nation on earth which had so pure and honorable a record of diplomatic relationships as our own, but that the principle of racial fairness and equality had not governed our relations with the Indians, and that there were malign voices in the land arousing evil and dangerous prejudice against Japan.

The last point that I made was the difficulty of our holding to the universal ideas and the universal spirit, and the effort of some men to perpetuate against all movements of better world relationship and organization the separatist interest of pure national individualism.

I was not analyzing the causes of the war at all, nor making any comparisons between the Central Powers and the Allies or ourselves. I was simply trying to deal with fundamental conditions in a way in which I believe that you and I would feel ourselves in entire agreement.

I think the criticisms have probably arisen from a peculiar local situation of which I did not know and from expectations that had been aroused which were not consistent with an attempt to study apart from the war the larger world problem with which sooner or later we must deal, and with which indeed we are dealing now.

Regarding the war, I imagine that we do not feel differently, as I think you would believe if you had heard or seen reports of hundreds of other addresses which I have made when the war was directly or indirectly the subject of discussion.

Very sincerely yours,

REV. JAMES I. VANCE, D. D., Chairman
NASHVILLE, TENN.
REV. ALBERT SIDNEY JOHNSON, D. D., Vice Chairman
BIRMINGHAM, ALA.

REV. C. GROSHON GUNN, Execut
CHAPLAIN BASE HOSPITA
MR. A. N. SHARP, Treasurer
1522 Hurt Building, ATLAN

GENERAL
WAR WORK COUNCIL

PRESBYTERIAN CHURCH IN THE UNITED STATES
OFFICIAL HEADQUARTERS
154 FIFTH AVENUE NORTH
NASHVILLE, TENNESSEE

RECEIVED

MAR 8 1918

Mr. Speer

March 4, 1918.

Dr. Robt. E. Speer,
156 Fifth Avenue,
New York City,

LOCAL COUNCIL CHAIRMEN
(Located in Camp Cities)

REV. HARRIS E. KIRK, D. D.
Baltimore, Md.
REV. J. H. TAYLOR, D. D.
Washington, D. C.
REV. STUART NYE HUTCHESON, D. D.
Norfolk, Va.
REV. E. T. WELLFORD, D. D.
Newport News, Va.
REV. C. R. STRIBLING, D. D.
Petersburg, Va.
REV. JOHN T. THOMAS, D. D.
Louisville, Ky.
REV. A. A. McGEACHY, D. D.
Charlotte, N. C.
REV. J. O. REAVIS, D. D.
Columbia, S. C.
REV. G. W. SLOAN, D. D.
Greenville, S. C.
REV. A. D. P. GILMOUR, D. D.
Spartanburg, S. C.
REV. T. S. McCALLIE, D. D.
Chattanooga, Tenn.
REV. A. A. LITTLE, D. D.
Atlanta, Ga.
REV. RUTHERFORD E. DOUGLAS, D. D.
Macon, Ga.
REV. S. L. McCARTY,
Augusta, Ga.
REV. S. E. HODGES, D. D.
Auburn, Ala.
REV. ROBERT S. McCASLIN, D. D.
Montgomery, Ala.
REV. GEORGE D. BOOTH,
Hattiesburg, Miss.
REV. B. L. PRICE,
Alexandria, La.
REV. J. W. MOSELEY, SR.
Lawton, Okla.
REV. HAY W. SMITH,
Little Rock, Ark.
REV. A. F. CARR, D. D.
Fort Worth, Texas
REV. C. T. CALDWELL, D. D.
Waco, Texas
REV. ARTHUR G. JONES, D. D.
San Antonio, Texas
REV. F. E. FLINCHER,
Houston, Texas
REV. W. M. FAIRLEY,
El Paso, Texas

My dear Dr. Speer:

I appreciate your note with the
clipping enclosed concerning your address at Colum-
bia University.

I had not seen any newspaper reference to your
address, but of course had I seen it, it would have
been unnecessary for any correction to be made. Your
loyalty is too well known for a newspaper article to
cast any suspicion upon it.

Nevertheless, I can understand how such a state-
ment might have been very unpleasant.

Believe me, with kindest regards,

Most sincerely yours,

James I. Vance

CHARLES W. McALPIN
SIXTY-EIGHT WILLIAM STREET
NEW YORK CITY

March 5, 1918

Robert E. Speer, D. D.
156 Fifth Ave.

My dear Bob:-

Thank you for your letter of March 4. I shall hold it in reserve until I hear from Irwin, although I am inclined to think that the reply you have already sent him on the subject may be sufficient.

The way well-meaning and good-intentioned people go off half cocked, makes me tired.

With thanks for the trouble you took in writing to me, believe me, as ever,

Yours very sincerely,

A handwritten signature in dark ink, appearing to read 'Charles W. McAlpin', followed by a long horizontal flourish.

The Presbyterian Banner.

RECEIVED

AN ILLUSTRATED PAPER FOR THE HOME.

GENERAL OFFICES, MARTIN BUILDING, N.S.

MAR 9 1918

Mr. Speer

Pittsburgh, Pa.

March 6th, 1918

Mr. Robert E. Speer, Secretary

156 Fifth Avenue,

New York, N.Y.

Dear Mr. Speer:-

Your note of the 27th with regard to your recent address was duly received, but you failed to enclose the printed statement. We felt that there would be hardly time to write you and get the printed statement to which you referred, and therefore, printed a short notice in our editorial column in regard to the matter. It is perhaps not worth while to take any further notice of the matter.

Yours very truly,

Jas. T. Gibson, Esq.

*P.S. Dr Snowden has not been
connected with the Banner in any
way for more than a year*

G

TWENTY-TWO HART STREET
BROOKLYN

Arch 6, 1918

My dear Mr. Spear:

Will you permit me, though
it seems a little late, to express
my admiration for your stand
in reference to the criticism of
your Columbia address. Fair
minded men everywhere will
agree with you, and all must
someday realize that you have
a far-seeing wisdom in seeking
to obey the injunction of our
Master, "These you ought to have
done, and not to have left the

74 .a Bridgman

The Congregationalist
and Advance

RECEIVED

MAR 9 1918

14 Beacon Street, Boston, Mass.

EDITOR-IN-CHIEF · REV. HOWARD A. BRIDGMAN, D.D.
MANAGING EDITOR · MR. ROLFE COBLEIGH
ASSOCIATE EDITOR · REV. ISAAC OGDEN RANKIN
LITERARY EDITOR · REV. PARRIS T. FARWELL
WESTERN EDITOR · REV. R. W. GAMMON, D.D., CHICAGO
CONTRIBUTING EDITOR · REV. W. E. BARTON, D.D.

March 6, 1918

My dear Dr. Speer:

Thank you for sending me the clipping. I have been following with deep interest the correspondence. I am referring this week to the general subject. I hope you will not think me harsh or unbrotherly in what I have said. I have tried to look at the matter broadly.

You know how great and enduring is my admiration for you.

I am sending you an extra copy of the paper.

Faithfully yours,

H.A. Bridgman

Dr. Robert E. Speer
156 Fifth Ave.
New York, N.Y.

B/M

David Borand

RECEIVED

MAR 8 1918

Mr. Speer

Base Hospital, Camp Dix, N. J.

March 6, 1918.

Mr. Robert E. Speer, #156 Fifth Ave., New York, N. Y.

My dear Robert:-

I'm not going to try to discuss the questions roused by your recent address and all the comment about it, but I want you to know that my "heart is true to roll". I know how it must hurt to be misunderstood and maligned as you have been, but I also know that that you have sources of help and strength which will not fail you at this time. What little balm the sympathy and support of a friend may supply I would like to lend you. I speak only for myself but I know that there are legions who will feel just as I do.

I am enclosing a note from Dr. Jenks, which shows that the last doubt as to her fitness for the work in Canton is removed. She seems to wish that this note be made part of the official record.

Affectionately yours,

David Borand

Frank B. Levellyn

West Virginia University
YOUNG MEN'S CHRISTIAN ASSOCIATION
MORGANTOWN, W. VA.

GENERAL SECRETARY

VED

1918

peer

7/11/18

Dr. Robert E. Speer, Secretary

Board of Foreign Missions, New York City.

My dear Dr. Speer:

I have been following the criticisms of your Columbia University address and regret very much the lamentable misunderstanding and misconstruction that has been placed upon your remarks by Professor Mitchell and others. It seems strange that there should be any one who did not have the mental and spiritual grasp to understand the point you were making. The incident illustrates the spirit of the age in which we live. It appears that we must be cautious in our presentation of those christian principles, even those for which we are fighting.

Unprejudiced and right thinking people everywhere, I think, will understand a sermon on Matt. 7:3-5 as appropriate and patriotic in these war days as at any other time.

You have our sympathy and confidence.

Sincerely yours,

Frank B. Levellyn

March 6, 1918.

RECEIVED

1918

Speer

T. R. White
NATIONAL SERVICE COMMISSION
OFFICE OF EXTRA MURAL COMMITTEE
Woodward Avenue Presbyterian Church
Woodward and Philadelphia Avenues
Detroit, Mich.

March 11th, 1919.

Dr. Robert E. Speer,

156 Fifth Avenue,

New York, N. Y.

Dear Doctor Speer:-

The fact that I am just back to this office after three days in bed has delayed this letter. While I was shut up, Dr. Cochran brought me a clipping which told of the difficulties through you were passing. I am simply writing to say that I think I understand exactly how you came to make a statement which has been the undercurrent of the thoughts of a good many of our men. We know what you are and how you stand, and we sympathize absolutely with you as we read of the misunderstanding that has occurred.

Hoping that the thing will clear away and absolutely certain that we must not forget our own faults while we are working to make the world better, I am,

With kind regards,

Sincerely yours,

T. R. White

MORNAY WILLIAMS
LYDECKER STREET
ENGLEWOOD, N. J.

9th March, 1918.

Robert E. Speer, Esq.,

Walnut Street,

Englewood, N.J.

My dear Rob,

I have thought often of you in these days, and especially since your address on Sunday afternoon last, which I greatly enjoyed, as I am sure you know. Indeed, some of the things which you must have said at Columbia, I had said myself in the talk that I made at Garden City at the Foreign Missions Conference.

My purpose in writing today, however, is to enclose to you a copy of some lines by John Oxenham, which an English friend of mine has just sent me. Very likely you have seen them already, but they were new to me, and epitomise in verse the central thought of your address.

Very sincerely yours,

Mornay Williams

AD FINEM.

Britain! Our Britain! uprisen in the splendour
Of your white wrath at treacheries so vile;
Roused from your sleep, become once more defender
Of those high things which make life worth life's
while!

Now, God be thanked for even such a wakening
From the soft dreams of peace in selfish ease,
If it but bring about the great heart-quickenings,
Of which are born the larger liberties.

up

Ay, better such a rousing from slumber;
Better this fight for His High Empery;
Better - e'en though our fair sons without number
Pave with their lives the road to victory.

But - Britain! Britain! What if it be written,
On the great scrolls of Him who holds the ways,
That to the dust the foe shall not be smitten
Till unto Him we pledge redeemed days?

Till unto Him we turn - in deep soul-sorrow,
For all the past that was so stained and dim,
For all the present ills - and for a morrow
Founded and built and consecrate to Him.

Take it to heart! This ordeal has its meaning;
By no fell chance has such a horror come.
Take it to heart! nor count indeed on winning,
Until the lesson has come surely home.

Take it to heart! - nor hope to find assuagement
Of this vast woe, until, with souls subdued,
Stripped of all less things, in most high engagement,
We seek in Him the One and Only God.

Nor of our own might shall this tribulation
Pass, and once more to earth be peace restored;
Not till we turn, in solemn consecration,
Wholly to Him, our One and Sovereign Lord.

---- John Oxenham.

RECEIVED

R14 1918

r. Speer

3 m 7 volumes

Far Rockaway

New York

March 12-1918

Dear Rob:-

I have been interested in the way some people have been getting after you in the Times, concerning some address made at Columbia University.

Wish that I might have heard the address myself. it seems some of our people are very narrow minded.

I have been unable to locate elsewhere as yet - but am making a strong effort to do so this spring.

This war question is very trying, I can not see how it is that the

RECEIVED

Alice C. Strong

MAR 12 1918

WVZ

My dear Dr. Speer:
Mr. Speer

I wrote a letter to the New York Times voicing my protest against the criticisms of your address, but the letter was not published. I trust you will not think me officious if I express my sympathy, and thank you for what your address meant to me personally. I know that other graduate students with whom I talked were as surprised and as indignant as I over the injustice of the

comments.

Very truly yours,

Alice C. Strong

5-19 W. 121st Street

New York City

March 11, 1918

Hardly a month ago I ^{had} ~~received~~ occasion to debate the
subject of pacifism & referred the lady to some
chapters in your book "The Principles of Jesus" as an
argument against pacifism.

This seems to be the psychological moment for me
to tell you how much strength & help I have derived
from your books most of which I have read & reread
& quoted. In fact I have often told my friends that
there is ~~no one~~ ^{man} with the exception of my father to whom
I owe as much as a Christian man as to Robert E.
Speer.

Please be assured of my sympathetic confidence &
prayers at this time which may seem to you very
legging.

Very sincerely,

Frederick P. Mudge

March 14th 1918

Since writing this letter I have just heard from a
young lady a very bright graduate of Barnard who
heard your address & said that it did not impress
her in the very least as pacifistic.
We are all sorry you could not come to this wedding

RECEIVED F. P. Mudge.

APR 15 1918

R. Speer

7 West 11th Street
New York City

14/18

Dear Dr. Speer,

I don't know when I have been so indignant,
a feeling which has been shared by a great many of
your friends, as by the attacks on your patriotism.
I have read every criticism & ~~your~~ reply & if it will
do you any good I want to tell you that had you made
no reply I would have still believed the attacks were
malicious but your reply seemed to me very satisfactory
in every particular & only a kind of jealousy &
maliciousness would have prompted such an assault.
I think too that you will find that even those who did
not know you will be swayed in your direction by the
injustice & ill feeling of the criticism.

The question came up in the boarding house where I
stay & I was delighted to find that my defence was
seconded by some who did not know you. I also had
the pleasure of that kind of making a rather
interesting remarks which amused the people there

L. M. + Brown

F. U. STEARNS & COMPANY

9 THOMAS STREET

NEW YORK

CHICAGO OFFICE:

ROYAL INSURANCE BUILDING

AGENTS FOR

RENFREW MFG. CO.

HANSAHOE MFG. CO.

BRANCORD MFG. CO. INC.

L. F. DOMMERICH & CO.

254 FOURTH AVENUE

BANKERS

RECEIVED

MAR 13 1918

Mr. Speer

March 12, 1918.

Dr. Robert E. Speer,
156 Fifth Ave.,
New York City.

Dear Sir:-

I acknowledge receipt of your letter of March 4th enclosing copy of your letter to Mr. C. W. McAlpin.

I thank you for your unqualified denial.

It is a most unfortunate incident, not only for you personally, but for the Young Men's Christian Association and the whole Presbyterian Church.

Pardon my humble suggestion, that if we spent, as a people, as much time in devising means that will help us to win this war, instead of fixing plans for what a wonderful age we will live in after the war, "that" we will accomplish the result we all hope for very much sooner than any of us expect.

Professor Mitchell of Columbia is a reputable citizen and I should think you would have it out with him at once.

Yours very truly,

WFI-W



C. R. Watson

THE BOARD OF TRUSTEES

OF

CAIRO UNIVERSITY

LAND TITLE BUILDING

BROAD AND CHESTNUT STS., PHILADELPHIA, PA.

CHARLES R. WATSON, D.
GEORGE INNES,
SECRETARIES

March 7, 1918.

MAR 9 1918

R. Speer

True

My dear Speer:-

One of my Laymen friends in Pittsburgh has sent me the enclosed copy of a letter he sent to the Chronicle Telegraph of Pittsburgh which I understand joined the general procession in raising a howl about your address.

I am rather proud of the good judgment and effective statement of my Pittsburgh friend, Mr. W.P. Fraser, and I thought you might be interested in seeing what he wrote in your defence. I am not sure whether it was published in Pittsburgh.

Very sincerely yours,

C. R. Watson

Rev. Robert E. Speer, D.D.,
156 Fifth Ave.,
New York, N.Y.

RECEIVED

MR. E. E. OLCOTT, TREASURER
LINCOLN NATIONAL BANK
NEW YORK CITY

J. K. McCLURKIN, D.D., CHAIRMAN
PITTSBURGH, PA.

March 4, 1918

Mr. A. K. Oliver,
Chronicle Telegraph,
Pittsburgh, Pa.

My dear Mr. Oliver,

There are several things pertaining to the criticism of Dr. Robert E. Speer's New York address that I feel should be considered by your editorial writer who, it seems to me, refuses to see Dr. Speer's objective in making this address.

You know, as chairman of the Wartime Commission, Dr. Speer and others called upon the President, who said to them in substance "Keep your churches up to concert pitch, your spiritual life and ideals high."

Now Dr. Speer is not a critic as a rule, so when he has something of a critical nature to say, I can imagine a very real reason, and I think he should be given a fair hearing. And if he sees national sin and makes it obnoxious by comparing it with some of Germany's sins, what different is he doing from Senator Smoot who showed up our Federal Tax law, or Senator Chamberlain in going after the War Department? Dr. Speer is one of the leaders of religious thought in this country and has just the same prerogative as these other men have in their line. And in making these criticisms, he is showing patriotism and loyalty to his country of the highest order, in my opinion, though he is not making himself popular by doing so. But do we want to deceive ourselves as a nation? God forbid. "Tell us the worst" is a common expression of successful business men, and for that reason they are successful. What does the "Tele." want us to do -- shut our eyes and ears, print "Got mit us" over everything and go ahead doing as we please, or honestly examine ourselves to see if there is evil within and in penitence ask divine forgiveness and then with clean hands and a clean conscience go forward into battle?

As I understand it, Dr. Speer never cast the slightest slur upon the righteousness of our cause. The cause of our Civil War was just as righteous and noble in motive, and after three years of bloody warfare, when over 4,000 young men of Allegheny County gave up their lives, Abraham Lincoln then asked the whole North to set aside a day (and it was not Sunday at that) for penitence and prayer; stores were closed; and with a nation on its knees asking forgiveness for its sins, God Almighty gave it victory within three months. What different motive has Robert E. Speer shown from that of Lincoln?

Very truly yours,

Robert M. Kurtz

VED

THE BIBLICAL REVIEW

Quarterly

541 LEXINGTON AVENUE
NEW YORKPublished by
The Bible Teachers Training School March 6, 1918.

My dear Dr. Speer:

Although I did not hear your Columbia University address which has led to the present controversy, I am sufficiently well acquainted with your general position to assure you of my warm support in your effort to keep spiritual things to the front. The very fact that so much criticism has been aroused may itself be the measure of the need for such an utterance.

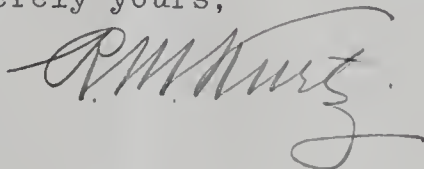
As I understand from our telephone conversation of yesterday, you may recast certain recent addresses for an article in the Atlantic Monthly, upon the message of the church at this time. If it is possible I would like to have you prepare a message to the ministry, even though brief, for The Biblical Review of July next. It need not be, of course, upon the same theme, but you might select some aspect or feature of it that needs special emphasis. As to length, I am assuming that you would not care to take large space, though, of course, we would be glad to leave that to you. Three thousand words would make approximately ten pages in The Review, and this would be very satisfactory if you wished to limit it. It would be best

if I could have the material not much later than the middle of May, in order to be sure that you received a proof. Would \$35.00 be acceptable for a contribution of this nature?

I might add that Bishop McDowell has prepared an article upon the character of the ministry we need. I am seeking material from other church leaders upon the duties, problems, and opportunities of the church today. Your paper would be one of the number.

With cordial best wishes and prayers for your strength and guidance at this time, and trusting that you may be able to give us a message for the ministers and students we reach, I am,

Very sincerely yours,

A handwritten signature in cursive script, appearing to read "R. M. Kurtz". The signature is fluid and elegant, with a long, sweeping tail on the final letter.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Paul Moore Strayer
Third Presbyterian Church
ROCHESTER, N. Y.

CHURCH OFFICE AND MINISTER'S STUDY
IN THE PARISH HOUSE, 4 MEIGS STREET

H. H. STEBBINS, JR., TREASURER
87 FRANKLIN STREET
MISS HATTIE L. WEBBER
CHURCH SECRETARY
TREASURER OF BENEVOLENCES
4 MEIGS STREET
MISS ELSIE VOORHEES JONES
SOCIAL SERVICE SECRETARY
4 MEIGS STREET
MISS LOIS JONES
MINISTER'S ASSISTANT AND
SUNDAY SCHOOL VISITOR
4 MEIGS STREET

MINISTERS
PAUL MOORE STRAYER, D. D., PASTOR
350 OXFORD STREET
A. A. FULTON, D. D., CANTON, CHINA
WOODWARD E. FINLEY, D. D.
WHITE ROCK, N. C.
HERBERT W. GREIG
LEAT, WEST AFRICA

MAR 4 1918

Mr. Speer

112

March 3, 1918.

My dear friend Speer,-

I am not surprised at the way your address was distorted for I have had the same experience. I am glad that a brave soul like you is willing to look at things full circle and dares to say what God puts into his heart. I am enclosing you a copy of a letter I have sent to the New York Times. It intimates the reason why I do not subscribe my name. I have lost standing with those I hoped to lead because they resent anything that doesn't put Germany in a class by itself; but my main reason is the fact that I must safeguard the Social Service Commission of which I happen to be President. It is the reactionaries, the men who hold to a formal theology and a wooden interpretation of Scripture, the men who lack what we call the social consciousness, who are most violent militarists. For the sake of this cause which I love and which is the heart of the cause of the Kingdom I am trying to keep still. One cannot of course be silent on a principle, but one must guard his influence. We must speak the truth, but there is no use trying to speak it when a cyclone drowns your voice.

With affectionate good wishes, and with a prayer for God's blessing upon you, I am

Heartily yours,

Paul Moore Strayer

MINISTERS
 MOORE STRAYER, D. D.
 OXFORD STREET
 TON, D. D., CANTON, CHINA
 H. E. FINLEY, D. D.
 WHITE ROCK, N. C.
 ROBERT W. GREIG
 WEST AFRICA

Third Presbyterian Church

ROCHESTER, N. Y.

CHURCH OFFICE AND MINISTER'S STUDY
 IN THE PARISH HOUSE, 4 MEIGS STREET

H. H. STEBBINS, JR., TREASURER
 87 FRANKLIN STREET
 MISS HATTIE L. WEBBER
 CHURCH SECRETARY
 TREASURER OF BENEVOLENCES
 4 MEIGS STREET
 MISS ELSIE VOORHEES JONES
 SOCIAL SERVICE SECRETARY
 MISS MARY PARIS
 SUNDAY SCHOOL VISITOR

SEEING STRAIGHT AND BEING FAIR.

It isn't easy to be fair in time of war. The very fact of war requires unbalanced judgments, for men have little stomach for killing these days and their passions must first be inflamed. The reading of any newspaper, which faithfully chronicles the popular mind, shows that war throws the reason out of balance. On the same page President Wilson is praised for his diplomatic address which "was intended to make a cleavage between Germany and Austro-Hungary," and Chancellor von Hertling's speech is ^{condemned} denounced for "endeavoring to make mischief between the Allies." On one page Philip Scheidemann is quoted as repudiating "peace by force" and as denouncing the German government's policy toward Russia, which ought to find approval in the heart of every true democrat. On another page Robert H. Speer, a man of international reputation for statesmanship and fairmindedness and prophetic vision, is denounced by correspondents and editorially for reminding us of the Nazarene's caution against seeing the mote in our brother's eye while ignoring the beam in our own.

In a monthly magazine a truculent preacher writes:

"Since when, and by whose authority, have apostles and prophets surrendered their spiritual function of interpretation into the keeping of rulers and cabinets?"

These words were meant to apply ^{differently and} to the period of our neutrality, but they apply as well to our time of belligerency. Being at war we are denied our right of "spiritual interpretation." The prophet must prophesy what governments and majorities and editors want him to prophesy, or be charged with giving aid and comfort to the enemy. In Great Britain and Germany ~~freedom of speech~~ larger freedom of speech is permitted than in America. Here is excessive freedom in criticizing the government for not speeding up the war, but any comment which doesn't stir up hate against the foe is cried down as unpatriotic.

There is no such thing as honest interpretation unless the interpreter tells what God says to his soul. But now if one's spiritual interpretation of life does not accord with the popular estimate, he is even accused of being a propagandist for the enemy. The most thoughtful and far-seeing and patriotic men must keep still, unless they can villify the government for not doing the impossible, or unless they repeat the trite phrases of which editorials and public speeches are, with such endless tedium, constructed. That is to get no where. That is to revert to the false doctrine of official interpretation. That is neither freedom nor democracy, but intellectual sterility and spiritual tyranny.

It is a mischievous teaching that all is fair in war. Such a

doctrine may help win the war, but it does not win God's approval nor ~~save the nation's soul~~ ^{on our self-respect}. The cause for which we are fighting suffers from it, because we shall never arrive at the understanding and good will which are necessary to a peace that lasts so long as we persistently question and ridicule every word spoken for the people with whom we are at strife. It may sound patriotic, but if this great adventure is to prove of any worth, we ourselves must observe the principles for which we are fighting-- democracy, freedom and human brotherhood. The world will make no real advance until we can see straight and keep a balanced judgment.

I do not subscribe my name as it would have no weight with those who do not know me, and among those who do, so unreasoning is the popular mind, even these conservative observations would lead to a misunderstanding of all I try to do for religion and my country. So I subscribe myself

✓ American.

RECORDED The Trinitarian Congregational Church

New Bedford, Mass.

MAR 13 1918

Mr. Speer

March 12, 1918

My dear Dr. Speer.

As one whom you helped to a decision to enter the ministry I want to write a word of appreciation for your splendid talk before the Y. M. C. A. gathering.

With all my heart I believe you are correct. America must be right if she is to be in any true sense victorious. It is such as you who are truly patriotic.

Forgive me for writing, and certainly do not answer. I know there are many adverse critics, and I wanted to be counted as one humble individual who feels as you do.

Very sincerely yours -

Flora L. Douglas Parker

RECEIVED

D. Brewer Eddy

109

MAR 14 1918

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS



FOREIGN DEPARTMENT

JAMES L. BARTON, D.D. SECRETARY
ENOCH F. BELL, ASSOCIATE SECRETARY

HOME DEPARTMENT

CORNELIUS H. PATTON, D.D. SECRETARY
EDWARD LINCOLN SMITH, D.D. SECRETARY
D. BREWER EDDY, ASSOCIATE SECRETARY

CONGREGATIONAL HOUSE, 14 BEACON STREET
BOSTON, MASSACHUSETTS

EDITORIAL DEPARTMENT

WILLIAM E. STRONG, D.D., SECRETARY

TREASURY DEPARTMENT

FRANK H. WIGGIN, TREASURER
JOHN G. HOSMER, PUBLISHING AND PURCHASING AGENT

March 13, 1918.

Two

My dear Mr. Speer:-

While reading with interest this flood of hectic and silly comment about your Columbia speech, I have shared with you the feeling of deep injury that such an unjustified attack should have taken place. One unfair attack by Prof. Mitchell and the flood of inaccurate and unjust criticism was opened! What a pitiable comment it has offered upon the sanity and poise of judgment of what we call the popular mind! As we have discussed it here in the Congregational House, the many words of full appreciation and of confidence in you and in the wonderful spiritual inspiration you have given to many student generations, has been so often dwelt upon. It is entirely needless to say that none here, for a moment, put any stock in the statements of those communications, but it does weigh down the heart and stir suspicion of every attack upon men who are really disloyal, leading us to doubt every newspaper report. I have no doubt that the thousands of letters you have received like this can only help a little to make you feel the full confidence in the hearts of your unnumbered friends.

Affectionately yours,

Rev. Robert E. Speer,
156 Fifth Ave.,
New York City.

Brewer Eddy

MAR 14 1918

COLGATE UNIVERSITY

HAMILTON, N. Y.

THE COLLEGE

Mr. Speer
V. H. CRAWSHAW, DEAN
JOHN GREENE, ASSOCIATE DEAN

Rev. Robert E. Speer, D.D.
156 Fifth Avenue
New York City

Dear Sir:

I am under great obligation to you for your very kind and discriminating letter sent me under date of March 8th. I can say no less than that if I had obtained from any source such an outline of your address as you have given me I should not have written you as I did and indeed should have felt no desire to criticise. I am sure you will regard my former letter from this time on as addressed to a supposititious speaker and as criticising a supposititious address.

Since the subject has been opened between us, however, I want to say this, that upon your own showing you left a door wide open for misapprehension and consequent criticism. I am sure the results must have convinced you of this and to me they seem to make the point very clear indeed. In speaking to a promiscuous audience one ought never to forget, as Josiah Foyce said, "The might of the misunderstanding." In these critical times it is safest to assume, especially in a great center like New York, that one has before him all classes of hearers, the large part being moderate and reasonable, but some standing at the Pacifist extreme, others being distinctly pro-German and perhaps German spies, and still others, partly from strength of feeling and partly from temperament, being hypersensitive in their patriotism.

Now, before such an audience, a speaker who believes with his whole soul in the righteousness and vital importance of our cause, will desire to avoid as far as possible all chance of being misunderstood. If he speaks mildly about the current situation he will be misunderstood unavoidably, by all three of the extreme parties mentioned. The pacifist will go away rejoicing that the speaker is also a pacifist. The pro-German and the German spy will hug to their souls the delusion that the speaker represents a very large section of his fellow-citizens and is secretly disloyal or at least cold to the national government, and on the other hand the hypersensitive patriotic hearer will draw such a conclusion as Mr. Mitchell and many others did from your address which is in question.

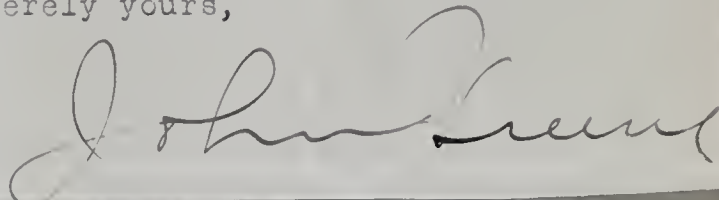
I consider it not only proper, but highly desirable, that such questions should be discussed as you were then discussing. Within the past three weeks I have preached twice in this town, once an Ordination sermon, and once upon the theme "How shall we make democracy safe for the world." Although the war was not the theme in either case I was careful to speak on both occasions in such a way that no hearer could mistake my attitude toward the government and our cause. The same thing might have been done by simply illustrating one or two points in my address by some bit of heroism or sacrifice on the part of the allies, so presented as to show the speaker's keen sympathy with the cause.

111
No experienced public speaker could possibly find it difficult to safeguard himself in this way in any kind of an address. If any one should object that this might offend some hearers whose good will we desire to secure for the cause we are now advocating, my only answer would be that I have no desire, either in public or private, to spare the feelings of any person, man or woman, old or young, that is opposed to the prosecution of this war to a successful issue.

^{the}
I need not say more and I do not write this letter in order to put you to the trouble of writing again. I simply want to make it very clear that back of ~~my~~ somewhat over-vigorous expressions of my former letter, there is a profound conviction that anybody that is not for the government and the cause in these critical times is absolutely against them both; and that it is the business of all patriots who have the ear of the public to lose no opportunity to create public sentiment in favor of a vigorous and successful prosecution of our great task.

JG*P

Very sincerely yours,

A handwritten signature in dark ink, appearing to read "John F. Kennedy", written in a cursive style.

RECEIVED

NATIONAL WAR SAVINGS COMMITTEE

FREDERIC W. ALLEN
Director for Greater New York

APPOINTED BY HON. W. G. MCADOO

SECRETARY OF THE TREASURY

51 Chambers Street
NEW YORK CITY

MAR 18 1918

Mr. Speer

General Religious Committee

MR. FREDERIC W. ALLEN, Chairman
MR. ARTHUR H. HAM, Vice-Chairman
REV. WALTER LAIDLAW, D.D., Secretary
N. Y. Fed. of Churches
REV. FRED WINSLOW ADAMS, D.D.
Methodist
RT. REV. CHAS. SUMNER BURCH, D.D.
Protestant Episcopal
REV. DAVID JAMES BURRELL, D.D.
Reformed

REV. SAMUEL PARKES CADMAN, D.D.
Congregational
REV. WM. A. GRANGER, D.D.
Baptist
REV. WM. PIERSON MERRILL, D.D.
Presbyterian
COL. WILLIAM PEART
Salvation Army
REV. WILLIAM A. SNYDER, D.D.
Lutheran

RT. REV. PATRICK J. HAYES
Roman Catholic
REV. DR. MOSES Z. MARGOLIES
Orthodox Jewish
REV. DR. JOSEPH SILVERMAN
Reformed Jewish
MR. BENJAMIN HARRISON HEDGES
Christian Science

Feb. 15th 1918.
535 West 111th St.
City

My Dear Dr Speer :-

The inclosed is the article or letter I sent to the Times. It was returned after half a dozen calls on the phone, with the inclosed note.

The Foreign Mission circular which I showed you and said would be criticised, I concluded to leave for some one else. You know how difficult it is to find fault and keep every body else sweet. The only thing I could do was not to use it.

I would like very much to have you emphasize the great underlying principle of this War Saving Society if you have a chance to speak of it in New York.

It is not to sell stamps but to save, cut out the luxuries, and loan the money to U.S. for a great Cause. Missions after the war with a new call. Yours very truly
R.H. Macdonald.

The New York Times.

"All the News That's Fit to Print."



TIMES SQUARE

NEW YORK,

March 12, 1918.

Mr. R. H. MacCready,
535 West 111th St.,
City.

Dear Sir:-

We regret to say that we are unable to find
space for your communication which we return here-
with.

Yours very truly,

THE NEW YORK TIMES

Editorial Department

New York 113
535 West 111

TO THE EDITOR OF THE NEW YORK TIMES:

I beg to be allowed a word on the Dr. Robert E. Speer's address at Columbia which has stirred up a hornet's nest among the shallow patriots who are trying to put a camouflage on the basic needs of our great Republic. I was present and listened to the address with a little surprise that Dr. Speer did not inject a little more of the hallelujah and hurraw into his address for the sake of such minds as Mitchell's, Fagnani's, Carpenter's and a few of the students. But he was speaking to an audience of students; not to work up recruits for the army or to work up patriotic sentiment for the nation. He took it for granted that he was addressing patriotic Americans.

Taking this for granted, Dr. Speer proceeded with his subject - "A Democracy and Our Duty to our Neighbors" - to show where, as a democratic republic, we needed to mend our defects and great basic principles in relation to our Fellow men. He did this, as I understood it from the view point of a great patriotic Christian statesman, standing with the people - talking from an open Bible and as a follower of the Supreme Teacher Christ Jesus.

I need not repeat his arguments - every student of history who heard them, knows how true they were. Every Christian Citizen who can claim a place among thinkers, would concede what Dr. Speer claimed ~~claimed~~ that Christianity with its supernatural Relation and Christ as the ideal leader of humanity and as its Savior are the only hope of a safe democracy.

There are a great many students in this Country who are close followers of the teachings of Wellhausen, Harnack, Wendt, Ritschl and others of a like character. These German students have substituted their own egotism for the Bible and have relegated



Christ the Savior to a place with the wise men of the East. They ^{their} evolve their own religion out of their ^{inner consciousness. They have evolved something that} Kaiser and their great Military lords ^{have gladly followed. They have substituted the state for God and} they have gone "over the top" of the moral law, and every other law human and divine, until the World is staggered at the ~~at~~ atrocities of Belgium and Armenia and Serbia and Poland and Russia.

Dr. Robert E. Speer was trying to counteract that tendency to forget law and God in our own land and to base our democratic life squarely on the Bible and a pure Christianity such as the Missionaries and the Board which he represented was presenting to the World.

There was no Spread Eagle, no Clap-trap or effort to win applause or to ring the changes on the Star Spangled Banner in this speaker's address. It was a student talking to students. It was a Christian statesman's great talk to his class. It was bigger than whipping Germany, that he took for granted we would do. His task was the enlisting of the nations with our own on a broader basis than the nations of the World have ever known - telling the students what must be done to realize that aim. Prejudice and unrighteousness and autocracy must be forever overthrown. The new ideals, the Christ ideals of a world "safe for democracy" of a real brotherhood, of a fair chance and a right deal for humanity, of a liberty that recognizes law and God and order, with an industry that shall give men peace.

This was his appeal; This was his great lesson. Then he closed with a prayer. ^{No chance was given for applause. Dr. Speer} left the deep solemn lesson with his students. The men who do not recognize the state as having anything to do with Christianity missed it.

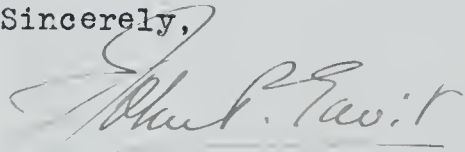
Yours Very Truly
R. H. MacCready.

May 27, 1918.

My dear Robertspeer:-

Whatever others who do not know you may say, I hereby certify that you are a Good Thing. The gift of fifty dollars to the Hospital entitles you to send to the said Hospital the remains of any person or persons whom it is in your mind to destroy, wholly or in part, by reason of any remarks made by them about you during the calendar year 1918. This includes also any persons injured by your wife in your behalf. [Any whom she may disintegrate on her own private account will be charged as extras*.]

Sincerely,

Robert P. Gavit

*And the capacity of the Hospital is limited.
Besides, I have a little list of my own!

RECORDED

11/28

MAR 28

HUGUENOT MEMORIAL CHURCH
REV. LEWIS GASTON LEARY, PH.D., PASTOR
PELHAM MANOR, N. Y.

Mr. Speer

March 27, 1918.

My dear Mr. Speer:-

In common with a good many other friends of yourself and of the Foreign Mission Board, I have been much perturbed recently, not by any doubt of your own absolute devotion to the supreme task now set before our nation, but by the persistence of a somewhat widespread misunderstanding of your recent broadly quoted (and misquoted) address.

Of course your letter of explanation was quite satisfactory to me, but I do not feel that it was explicit enough to impress the people who most need to be set right, namely those on the fringe of foreign mission interest, who are, perhaps unconsciously, a bit relieved to find an excuse for giving their money to causes which have not even been accused of harboring within their inner official circles any of the familiar pacifist thoughts.

The fact that you are doing important service in connection with many forms of war-work is not, frankly, a sufficient answer to those who have read between the lines of your address pacifist sentiments; for some out-and-out pacifists have, as we know, sought an outlet for their loyalty in various forms of ameliorating and religious work.

So I am venturing to ask if you will answer explicitly and unqualifiedly the following questions, and allow me to quote you, as occasion may demand, as having answered them.

(1) Are you a pacifist or not?

HUGUENOT MEMORIAL CHURCH
REV. LEWIS GASTON LEARY, PH.D., PASTOR
PELHAM MANOR, N. Y.

(2) Do you believe that we were justified in entering the war?

(3) Do you believe that the war should be prosecuted by us, at whatever cost, until Prussian militarism and all it stands for are effectively crushed and impotent?

I feel that I, or any other minister who finds that the missionary activities of his church are apt to be hampered by a popular misunderstanding of the utterances of one who has become recognised as the spokesman for our Foreign Board, has the right to ask for such an explicit statement as I have indicated; for in its absence the splendid reputation that our missionaries have won on many a hard field is in danger of being clouded by the impression that those in control of the home base are something less than entirely and unreservedly, and without turning back to past history, loyal in the only struggle with which we, as Americans, are now concerned.

May I repeat that I myself need no such formal confirmation of what I should naturally assume to be your own attitude. But others do. And unless they get it, quickly and clearly, the great work in which you and I are so much interested, will unquestionably suffer.

Faithfully yours,

Lewis Gaston Leary

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City

MAR 22 1918

MILNE, BLAKE, MEANENY & DURHAM
TWO RECTOR STREET
NEW YORK

CLINTON H. BLAKE, JR.
LEONARD G. MEANENY
KNOWLTON DURHAM
CABLE ADDRESS "BLAMAC"

March 20th, 1918.

Robert E. Spear, Esq.,
156 Fifth Avenue,
New York City.

My dear Mr. Spear,

Your letter of March 13th has been duly received, and I should have acknowledged it before, had it been possible for me to do so.

I am very glad indeed to have your assurance that the report of your address at Columbia was not accurate. I did not write my letter until after I had read the reported interview with you a day or two following your address, and until after your address at the church. Inasmuch as you stated at the church that you stood squarely on everything that you had said at Columbia, and inasmuch as your interview in the papers, following your address at Columbia, stated that you took the position that the inferences drawn from your address were not warranted, but nevertheless did not deny the substantial correctness of the report of the words which you used, I could not but assume that you had used the words in substance attributed to you. Of course, if you did not use them or any similar words and did not make any of the statements referred to, that should be an end of that phase of the matter.

With respect to the statement with reference to an outbreak of opposition to the war on pacifist grounds, I still feel that the conclusion that there will be any such outbreak is an improper interpretation of the spirit of this country. I agree thoroughly with you that where there is danger, it is better to deal with that danger honestly than to deny it and be unprepared, but I can not feel that any useful purpose is served, and I do feel that much harm is done, by exaggerating a danger which I believe does not exist and intimating a lack of resolution on the part of our people, which I also believe does not exist.

I have read with much interest your quotation from the speech at Queens Hall, London. I do not believe that the statement which you quote, that we "have left religion x x x almost outside our calculations" in this war, is true.

If ever there were a war which has been placed upon a high plane and above the plane of materialism, it certainly is the present war. No one can question the desirability of waging the war, with a full realization of the moral issues involved. As a matter of fact, I believe that these issues have been emphasized to an extraordinary degree, and I do not believe that it is true, as is stated elsewhere in the speech which you quote, that in the conduct of the war, there has been, on the part of the allies, either a "lack of principle" or a "lack of conscience". I do not see how any man can properly say that this is so. My objection to just such articles as that from which you quote, is that they contain statements of this very character, which are not so, that they constantly assume as the basis of their arguments states of fact which are not so, and that the authors of them build up men of straw, misleading and without substance, for the pleasure merely of demolishing them.

I believe in the principles upon which we have entered the war. I believe that we should have entered it, indeed, long before we did. I believe that the American people and the people of the allied countries realize these principles and will not lose sight of them. I believe that the war should be fought to a conclusion in accordance with these principles.

At the same time, I think that it would be a real calamity if the nation were to spend all of its energy in considering the principles upon which the war is based, to the exclusion of a realization of the stern realities and practical phases of the crisis with which we are confronted and the action which is needed to bring about a victory which shall be real and not a sham.

I think that you would be interested in the article by Dawson in the current Good Housekeeping Magazine, called "The Glory of the Trenches". No one can read it, I think, without realizing that there is present among all of the men in the service of the allies in France today the very sense of principle and sense of conscience which the English speaker whom you quote would have us believe are lacking.

Sincerely yours,

Cecil A. Howe

copy for Mr. Speer

March thirteenth
1918.

Mr. Clinton H. Blake, Jr.
Englewood, N.J.

My dear Mr. Blake,

On returning home Monday evening after Sunday's absence Mrs. Speer called my attention to your letter in the Englewood Press of Saturday. I do not think that the continuance of such public controversy between men who are equally loyal and equally sure that they are serving the nation with all their power is either seemly or helpful, and I shall not be a party to it, but knowing your honesty and justmindedness I do wish to write to you personally about the two central statements in your letter.

First, as to the statements which you quote which I was reported to have made at Columbia. I did not retract these, and cannot retract them because I never made them, and I said in my explanation at the Sunday afternoon meeting in our church that I had never made such statements. I drew no parallel and made no comparison in my address at Columbia between our national history and Germany's. I neither said, nor in the remotest way implied "that there has been no atrocity, no breach of faith of which Germany has been guilty in the war which has not a parallel in the history of this nation." The report of my address on which this section of your letter is based was utterly untrue. I said nothing of the kind. I hold no such opinions and never expressed such opinions. I believe just the contrary. Many letters from people who were at the Columbia meeting and who denied these representations were sent to the New York Times and were refused publication.

Second, as to the danger of an outbreak of opposition to the war on extreme pacifist grounds. I was referring in this to a published statement by General John A. Johnston in the Times of February 27th, 1918, which is as follows:

"The day of the big effort on the western front is rapidly drawing near and we who are at home must prepare to meet the calamity-howlers and the pacifists with a stern countenance," said Brig. Gen. John A. Johnston, Commander of the Department of the Northeast, in a statement today. "With the arrival of our wounded after the first great encounter with the enemy we must anticipate the excited outcry of those who are paid to spread sedition and hysteria. The public must be ready to challenge them with the contempt they deserve."

"When the first test comes it must find us steadfast and determined, and ready to pit our faith against the agitators who may seek to play upon the feelings of the weak for their own interests."

this ~~It~~ is not put in very judicious language, but it calls attention to the very danger of which I ^{spoke} ~~speak~~. I did not say the outburst would come from the mothers, but if you want to know what a problem even they present to-day go up to the Hostess Houses at Camp Merritt and listen to them. ^{as they come to their sense} It is better to face the dangers and deal with them honestly than to deny them and be unprepared.

All this is merely negative. There is a great deal that is positive that ought to be said, and I shall try to say it soon in some appropriate way wholly apart from all controversy. We are in for a deep and *serious* business, and we shall be very unwise if we misconceive our task or miscalculate the forces which are involved. What I mean is put in an English magazine which I have just been reading in a report of a speech in Queen's Hall, London, on January 1st, 1918.

If we and our Allies had faced from the start the logic of it, and set ourselves to be morally and spiritually worthy of the cause ~~we~~ *we* gave us to defend, we should, I believe, long since have reached a happy and righteous peace. Lord Kitchener's forecast of three years - "a year of preparation, a year of struggle, and a year of victory" -

was not lightly made. When the third year began, the conviction of all our troops in France, at any rate, was clear that it was "the year of victory." All that went wrong in the course of it was in the moral and spiritual sphere, which we made so little of, not in the material sphere, in which we thought the decision lay. "Gold and khaki will do it"; that was our British creed, as expressed on the poster of a very popular journal in January, 1917. But a few months later "gold and khaki" found themselves effectually neutralised by that sudden outbreak in Russia of "the unruly wills and affections of men." And it is these that are everywhere prolonging the war. Wherever we look to-day - in Russia, in France, in Italy, in Britain - all that is thwarting us has but one root - lack of principle somewhere, lack of conscience somewhere. That is the real enemy behind Bolshevism, and profiteering, and strikes, and food-hogging, and uneven distribution, and most of the other difficulties which not only in themselves are a handicap to us, but also are the prolific sources of pessimism, disaffection, and labour unrest. If there were more conscience in every part of the community, there would be less incompetence, less unfairness, and less discontent. Our traditional British way of "muddling through" is not merely due to lack of parts; it is much more due to lack of application and thorough, thought-out work - that is, lack of conscience. It is lack of conscience that impairs efficiency, reduces output, saps enthusiasm, and so prolongs the war. And conscience is only another name for the sense and the fear of God. That is why, as a secular writer has said, "Religion is the true cement of society." Had we and our Allies recognised and used it as such, the merely material gains resulting - to say nothing of what help God Himself might have added thereto - would, I believe, have been enough to win us the war long since. It would have "paid" materially to have reformed spiritually. And, what is more important, it would have left us ready to make the best use of peace, instead of having to think, as we now do, of the After-War period with sinking hearts. As it is, we have left religion - the greatest uniting, inspiring, and constructive force in the world - almost outside our calculations. If the coming of the war was the nemesis on materialism, its continuance is the penalty of opportunism - of halting between two opinions, paltering with God."

Very cordially yours,

Robert Speer

CANADIAN



R. C. McAdie

11th Regt.

Canadian Forestry Corps.

France -

Apr - 12 1918

Dr Robt Speer. N. Y.

My Dear Dr. Speer.

Having noted in the Continent -
reference to criticism of your plain -
spoken utterances as Columbrach -
may I as one of the boys - thank you heartily
for your true manly and sensible attitude.
Lime - rot - Taffy. is what we need -
and self-examination will save us
from the dry-rot of Phariseism. All
nations have faults - and by mending their
own ways they become the better fitted
to mend those of others - whether
similar or worse. I hope many others
may follow your example - and thus put
"iron" in the nations blood - and just now in
an iron age we need it - Yrs Gratefully
(L. Colpl) R C McAdie

Aug 13th 1918.

VED

My dear Dr Speer :-

1918

I am taking the liberty of sending you a small box containing two shirt waists for my sisiter-in-law Miss Mary Johnson in Saharunpur, India. I thought you would be able to hand it to some missionary/whose sailing I am ignorant. I trust it will not incommode you to see that this parcel is given to some one departing for India with the request, that after their arrival, they mail it to Miss Johnson. I shall be greatly obliged if you do so, and I know that Mary will be duly grateful at her end.

I have wanted to write and thank you for your speech here, ever since I read the adverse criticisms ^{of it} in the papers. It must have been an utterly new and astounding experience for you to receive adverse criticism, and it was all the braver for you to risk it. To me your speech was far the finest you have ever given - because it was more real - and dealt with things so vital that the American Junkers must cry out against it. Did you read "A Plea For Honesty" in the Jan issue of the Yale Review? It was splendid. So splendid that it would not surprise me any moment to hear of the writer's internment. My brother Lawrence stopped here the other day on his way home after a year spent in civil engineering in Nicaragua and he acknowledged that every word of the review/^{article} was true. So was your speech - I am glad to know that you were Christian enough, not only to dare to think honestly, but to dare to speak honestly. In a saner hour every one will be shouting the same thing. But at this moment it is only the prophet who speaks. And we know what the prophet's fate is! We stone them and our children build their sepulchers. Life has gone so easily for you hertofore, and you always said the safe and the popular thing - roses were strewn before you - nobody was disturbed enough to think of a stone! But now - that you have had a few - will you permit me to offer you my first boquet? It is a large one for I think you a brave man.

Believe me,

Yours Faithfully,

(Mr F. Cox)

Armiter Shackwell Johnson

ENT, REV. J. E. WHITTEKER, D. D.
PRESIDENT, REV. I. CHANTRY HOFFMAN
ASURER, E. AUG. MILLER, ESQ.

Rev J. C. Kunzmann

REV. J. C. KUNZMANN, D. D.
SECRETARY AND GENERAL SUPERINTENDENT

RECEIVED

The Board of English Home Missions

OF THE GENERAL COUNCIL OF

The Evangelical Lutheran Church in North America

846 DREXEL BUILDING
PHILADELPHIA

Aug

April 15, 1918.

Robert E. Speer, D.D.,
New York City.

My dear Doctor:

I have been endeavoring to learn the exact facts with reference to your address and occurrences at Columbia University. I am deeply interested in this whole matter, first and mostly as a witness for Christ and secondly as a citizen of this nation whose ideals have been impressed upon the constitutions of our states by the early colonists and are thoreoly Christian. I am convinced that God has a purpose in this nation and He can only carry it out in and through it ~~if~~ it will ~~not~~ be contaminated by political chicanery, plutocracy and selfishness. If I could have the address which you made for my own personal perusal and study I would appreciate it greatly and return it to you. I am called upon to deliver an address on the subject "The Kingdoms of the World Lie Before You" before the State Luther League on August 1st and in that address I want to be true to the principles of our Saviour and the ideals of our nation. I have been impressed by two men whom Christ represented as typical of those who go up to the temple to pray: the Pharisee and the Publican. From what I read in the press there is Pharissism almost everywhere and there are very few publicans. Yet we must be publicans if we are to be heard. We must get beyond partizanship for the national blood which flows in our veins and nationalists and cosmopolitans as was Jesus.

With high esteem, I am,

Very sincerely yours,

J. C. Kunzmann

E.W.BULKLEY
683 WEST 7TH STREET
PLAINFIELD, N.J.

April 13, 1918.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Sir:-

Upon my return to the city, I find yours of February 26th, enclosing clipping from the New York Times, covering a statement in answer to Prof. Mitchell's comments on your address at the Y. M. C. A. meeting at Columbia University on February 18th.

If I may be permitted to make a suggestion, it seems to me that the whole difficulty was caused by the fact that certain topics were announced as those to be discussed at the meeting whereas apparently entirely different topics were the subjects of the addresses of yourself and others. As I gather from Prof. Mitchell's criticisms, the meetings were held under the slogan of "Win the War and Win the World", and were to enlist the students in our Universities and Colleges in an intensive study of "the issues and spiritual lessons of the war". As indicated, it seems to me that your address was on an entirely different subject, and I can well appreciate that if this were the case a large part of your audience naturally resented the matter, and very possibly were entirely justified in so doing.

I remember very clearly a case in which the Rev. Thos. C. Hall, Ex-Professor of Christian Ethics (so-called), delivered an address in Plainfield, N. J., advertised under the title of "The German side of the War", but which degenerated into an attack upon England in terms which one of the local papers characterized as "The language of a street mucker". If the Rev. Dr. Hall had presented his advertised subject in a reasonable manner, he would have received respectful attention; but I know that I for one resented having been drawn out to a meeting to hear about "The German side of the War" when I was given something entirely different and after the meeting I did not hesitate to express my sentiments to the reverend gentleman very forcibly.

I do not know whether my diagnosis of the difficulty at the Y. M. C. A. meeting referred to will be of any value to you, but it may be. At any rate, it seems to me that the whole matter is to be regretted from more than one standpoint; and the character of the criticism was such as to demand careful consideration from intelligent citizens.

Very truly yours,

EWB/C.

E. W. Bulkley

6 1918

Speer

E.W.BULKLEY
683 WEST 7TH STREET
PLAINFIELD, N.J.

April 15, 1918.

Dr. Robert E. Speer,
150 Fifth Ave.,
New York City.

Dear Sir:-

In looking over carbon of my letter of the 13th, it occurs to me that you may perhaps erroneously get the impression that I was comparing the character of your address with that of the Rev. Thomas C. Hall. I simply used the illustration in connection with Dr. Hall to indicate how an audience might feel if it were addressed on a subject entirely different from the one advertised. Furthermore, in the case of Dr. Hall, the speaker well knew what the advertised subject was; whereas in your case, I judge from the clippings sent me, you were not aware of the exact subject advertised and were apparently given by the chairman of the meeting a subject different from the one which the audience had reason to expect would be discussed. The blame in Dr. Hall's case lies entirely with the speaker himself; in your case, so far as I can judge, the difficulty seems to have been with the chairman of the meeting, although in both cases the effect upon the audience in arousing criticism seems to have been the same.

It seems to me that you have a very good case against the Y. M. C. A. authorities for running their meetings in such an unbusinesslike manner.

Yours very truly,

E. W. Bulkley

at Columbia. - You have a son in France, have you not?
Please ask Mr. Speer to
put a tiny "Old Glory" button
in the lapel of your coat,
& let it speak its own
message for you.
that O'zany, many thousands
of free Christians
believe that there is no
American in the whole
country to near
our Nation is more truly
proud. Very cordially,
Adeline W. Davis

RECEIVED
MAR 15 1918
Mr. Speer

for your kind & helpful letter. I
have applied to the Bible Training
School. for admittance for the Spring
Term. & want to take the Book
of Revelation for Bible Study. also
Church History - or History of Missions
& Sociology there, & French (which
I speak more or less anyway) - I'm
an instructor from

given you as a reference, I am
sure I could have no better. I
will see how my time is taken
up in the course of studies out-
lined. & if I can give three or
four ^{or two evenings perhaps} afternoons, to work on
Christian lines, - & two on an
average, to missionary addresses,
I will of course be busy - but
very happy. - for I feel my furlough
will be counting in the present
& for the future. - & life is too short
not to be having our days counting

just as much as they can for God & the
Lord Jesus. And, - I shall not forget India!

I wonder if you will be in your office between
eleven & twelve on Monday morning? I hope to be
in N. Y. then - if I can get a ticket to hear
Mme Gallucci in the afternoon. so I may have
an opportunity to come up to the Board Rooms
in the morning.

Before closing, I want to express to you my
sympathy for the period of unjust & unkind
criticism you are passing thro' at this time. I
am very glad, that having explained your position

given you as a reference, & am
sure I could have no better. I
will see how my time is taken
up in the course of studies out-
lined. & if I can give three or
^{+ one or two evenings perhaps}
four afternoons, to ^{to} war-work on
Christian lines, - & two on an
average, to Missionary addresses,
I will of course be busy - but
very happy, - for I feel my furlough
will be counting in the present
& for the future. & life is too short
not to be having our days counting

with frankness & courtesy; you are not
keeping silence. It will soon blow over
as far as the disagreeable publicity
goes, but I am sure many, many
people are, & will always be, glad
that you called attention to the fact
that to fight a victorious war for
righteousness the allies must have a
clean slate before God themselves. To
be worthy to dictate God's peace terms
in Berlin, they must put away the
sins of the ^{past} present in their own national
life & let the power of God's Spirit
purify ^{& prepare} them; - for this I judge to be the
gist of the meaning of your remarks

RECEIVED

MAR 6 1918

Mr. Speer

Mary E. Serhardt

57 Farmington Ave.
Hartford, Conn.
Mar. 4, 1918.

My dear Dr. Speer, -

"These are the wounds where-
with I was wounded in the house
of my friends". "It is enough for
the servant to be as his Master".
"And there are many adversaries".

These words came to me as
I thought over those unjust at-
tacks of the N. Y. Times upon your
address at Columbia Univ. recently.
Let this letter be the representative
of the silent voices of many
thousands, who believe in your

loyalty, honor your courage in speaking at this time of the evils within our nation that must be overcome, and thank God for your blessed ministry to us through many years.

Many a one who is an entire stranger to you breathes your name in prayer with that of his own loved ones, and thinks of you as belonging to that Inner Circle loved of the Master, and interpreting Him to others.

And they feel the hurt and the sadness of aught being said or done that might count against your influence. Even so was it done to the prophets of old.

I pray that my country may heed your message, and may fight courageously against all that evil of which, as you said, this war is only a part.

I am of German descent, but a passionate lover of the ideals for which our nation stands, and I believe with Pres. Wilson that, God helping us, we can do no other than fight with all our powers to win this war. And in addition to that we must succeed in overthrowing the wickedness that is within our own borders if we ~~would~~ make the world a safe place for free peoples. You have given your own son to work for the men over in France. May God keep him safe!

Your book "Remember Jesus Christ" has always meant so much to me, and I know to many others. I heard the message of that first chapter given in Japanese at a Y.W.C.A. Conf., the Sunset Service, one summer, near Yokohama. I have often wished that it might be translated. And I wish we might have that first address printed by itself as a little pamphlet or booklet, like the 5¢ or 10¢ size that the Y.M.C.A. Press often sends out. This in English, I mean, to give to English-reading students and business men. It carries a message that one cannot forget and is glad to remember.

Here at the Seminary while studying with interest and profit the scriptures in the light of Modern Criticism, I am reading your Studies in John's Gospel, and it satisfies my need. "His peace be with thee."

Yours sincerely Mary E. Leonard

RECEIVED

MAR 4 1888

C. E. Robinson

C. V. Robinson

Pelham Mann

Friday, March 14-18

Mr. Speer

Dear Robert Speer

113

Uncle Charles has been saying for the last three days I must write to Robert - I must tell him how thankful we are to know, from his own testimony what he did say at Columbia College, and how assured we were, that he did not say anything that could be turned into pro-German sentiments in this righteous war against their savage determination for conquest, and I had hoped that he would have carried out his plan yesterday but he has not been feeling or sleeping so well lately, and was not able to write.

He takes his breakfast in bed, and goes down stairs about one o'clock, and remains until about eight in the evening,

when he comes up to bed, and as he came
up last night after reading to me your own
statement in defence of your address to which
we listened with the pride and delight which
fills our hearts whenever we hear your voice
in service for God and man, he said, "I will
write tomorrow," but he was not able to touch a
pen yesterday, and his indignation against
your critics who so misunderstood your aim
will probably keep him awake tonight,
so that he will also be unable today to carry
out his plan, and if I can write something
for him - not a few lines, as I ought to, to show
our belief about the address, and our abso-
-lute conviction of its rightness and righteousness
of what you did say, but a long garrulous
letter natural to my 82 years, you will
understand that I am afraid to leave him ~~do it~~.

I am his only nurse, and go to bed
early myself, for I am up early - before
four o'clock every morning, to dress slowly and

prepare myself quietly for the business of the day
which has to be considered before I go into his
room to attend to his wants, and always to
receive his grateful assurance that our
richest blessing is to be together now, so
near the end, with no need of a trained
nurse to come between us, — Splendid
women as some of them are indeed —

Of this I have been thinking this
morning as I have laid your case and his
before our Heavenly Father, and have com-
forted and strengthened my heart also with
one of Dr Jowett's prayers from "Yet Another
Day" and the Home & Foreign Mission Prayer
Calendar and Bible reading to fit me for
our "shut in" life, which is full of blessing
because we are still together, and if Uncle
Charley is contented to let this from now
on by me this time, I shall be glad to have
him give up writing you for the present.
I can only write from habit of making

the letters, for I have to hold my head
close to the paper to see at all, and as for
reading letters - that is beyond me, with
eyes almost gone - & I will take this in to
his room now, and if he thinks I have
succeeded in giving you even a faint idea
of how we feel, he will read it, and I will
send it to you.

With loving remembrance to your
wife, and devotion to your ^{good service for Christ} work, as Paul
was - "fighting a good fight" and "keeping the
faith" as he did - we are both, your loving
friends - C. E. & C. V. Robinson -

Laters -

P. S. My Beloved says I may send this
to our beloved Christian brother in his stead -

Dear Robert:

When I read of the Lives

and you I was reminded of my
coo~~per~~ friend of humor and
glowom - Thomas Fuller of the
seventeenth Century.

When war was breaking out in
1642, he was the most popular
preacher in London - but at first

he refused to go to any party. "Think
not" he said, "suffering the
prejudices of his hearers that the
King's Army is like Sodom - not ten
righteous men in it, and the other army
like Sion, consisting all of saints!"
When he finally did go to the King
at Oxford - he thundered over to them
the same remarks!

I was sorry not to see you - Sunday.
Affectionately M. D. L.

Mrs E E ~~W~~ March 9th 1918

RECEIVED 322 WEST SEVENTY-FIFTH STREET

Dear Dr. Speer: -

MAR 11 1918

Mr. Speer
He were down South,
resting our from in the Medical
Officers' Training Camps - when
you made the Columbia
address, that has been so
much criticized in the Press -
I just want to let you know
that I do not believe that these

is any more loyal American
Citizen than yourself — and
that it really "hurts" to have you
so misunderstood & criticised —
for you are always an inspi-
ration to me, and I hate to
have any adverse criticism
when I know how your
whole life is devoted to the
Cause of Christ's Kingdom —

Faithfully Yours — Kate V. S. Plott

Beloved Robert ~~Ag~~

If you could look
in on our life as it goes on
from day to day, and note how
physical forms have matured
and how slowly we have
to read & write in these last
days. You would not think it
strange that so many days
have passed before we could
complete the careful reading
and study of your wonderful
~~argument~~ book, with the grand
clinch of the argument which
solves the problems that, with-
out him, are absolutely insol-
uble. We feel sure that you
have such a sympathetic insight
and that in the best dearest sense

I am not well enough to write any more -
God bless you and all yours - Aunt-Clara
has sent to Revell for three more copies of your

book - as she will have ample use for them -

Our one mind is all with poison ivy in both

her eyes which makes her almost helpless - but we

get on - still live - with love to Emma and your

brood. Affectionately from both

Uncle & Aunt-Charlie

Richmond

Aug 12-19

You understand! Aunt Clara with
the continued growth of the cata-
racts on her dear eyes - & the daily
steady decrease of strength, & I
with all powers failing have
slowly followed & yielded into
joy to the grip of your argument
for Christ - as the solution of it
all - and wait for the glorious
final consummation when, as
you show in those wonderful ques-
tions from Coloss. & Ephesians -
Paul's inspired conception of it
all - & the Holy Spirit's inspired
gathering up of all things "in
him" I thank you for in both
with all our hearts for writing
this book - & for showing us also
clearly it is impossible for a man like
you to hold any other but the higher
est idea of Christian loyalty -

TEACHERS COLLEGE
COLUMBIA UNIVERSITY
NEW YORK

1212

My dear Dr. Speer -

I have been
meaning to write to you for
the last week and tell you
how very sorry I have been
over the disgraceful procedure
of some of the members of our
Faculty here in regard to
those big meetings. There was
complete division of opinion
about the real object and
aims of the meetings in the

TEACHERS COLLEGE
COLUMBIA UNIVERSITY
NEW YORK

committee and it was really
small wonder that things turned
out as they did.

I hope you realize that, as
is usually the case, it was the
discontented ones who flew to press
while what I believe was the
majority of sensible students
took the real lessons of your talk
in the spirit in which it was
intended. I know that over
here at T.C. where people
were prepared for what
the meetings were to be about
in a different way, that the

TEACHERS COLLEGE
COLUMBIA UNIVERSITY
NEW YORK

consensus of opinion has been very different. I have talked with a good number myself and know many who would like to express their opinion publicly if it would do any good. I could do nothing myself as anything coming from one active as I have been on the other side would hardly be helpful or kind. - pacifist praise would be ominous!

I just want personally to say that I am thankful there are men who have the courage to speak the truth and stand for just

TEACHERS COLLEGE
COLUMBIA UNIVERSITY
NEW YORK

and democratic relations between
nations now while we are
at war for them, and I hope you
will not feel that the intelligence
of the College audience has
descended to as low a plane
of prejudice and war blindness
as some of our terrorists here
would wish it. Officially I am
a member of the committee and
have as much right as they to
express the appreciation felt by a
large number, but this will have
to be purely personal of course.
yours most sincerely
Agnes Wilson

Red Cross Patient Service. Apr 18, 18

WHAT WE ARE FIGHTING FOR

By ROBERT E. SPEER

Chairman of the General War-Time Commission of the Churches

There ought to be no doubt among Christian men as to what we are fighting for in the war, as to the great moral and spiritual ends which justify it.

We are fighting to put an end, if we can, to war and to the burden and terror of armaments. It cannot be too often said that it is a war against war that we are waging. Both militants and pacifists often deride this idea, the former because they do not think that war can be or perhaps ought to be destroyed, the latter because they do not believe that war can ever be ended by war. But there are millions of men who hate war and believe it must be ended and who are able with conscience and determination to support this war because it seems to them unavoidable and necessary as a struggle directly aimed at war itself. They did not want war. The precipitation of the war by Germany outraged all their deepest convictions. And the principles and convictions and practices as to the nature and method of war on the part of Germany seem to these millions of men to be intolerable on our earth. To give them unhindered room would make the world an impossible home for free and friendly men. They must be destroyed. War against them is war against war. It is war for peace.

This purpose also nerves the men at the front on whom the burden falls heaviest. They see the irrationality and wickedness of war more clearly than anyone else. What sustains them is the thought that they are enduring it so that no one else may have to endure it. The thing is so dreadful that it is worth every sacrifice to slay it and to make sure that the world will not have to go through it again.

We are fighting against aggressive autocracy. Not yet against autocracy itself. We disbelieve in it and we fear it, but if any nation wants it for itself and can have it without letting it imperil all other nations thus far we have said that we have no right to interfere. It is not our business. Each people has the right of self-government. But we cannot sit quiet and let autocracy, unwilling to stay at home, go abroad to rule the world. It is the strong nation invading other nations, attacking the rights of humanity, perpetrating wrong and injustice, that must be resisted

and bound to keep the peace, just as the strong man breaking the laws of society and perpetrating wrong and injustice in the state must be bound to desist from wrong.

We are fighting against the claim of nations to be above the moral law. A state cannot endure if one class of its citizens is allowed to excuse itself from the moral obligations which bind all others. And the world cannot endure if any nation is allowed to set itself above the principles of truth and justice and righteousness which have their ground in the character of God and which are the foundation of individual life and must be the foundation of national life and of international relationship. It is moral anarchy for any nation to set itself and its interests above the laws of God, which are laws of universal right and justice.

We are fighting against the idea of power as its own law, against the ancient claim of might to be its own right. This idea, if yielded to, puts an end to civilization. If we merely match might with might and try to disprove the claims of might by superior might we support the very law we attack. But if we use might for right and hold it subject to right, and repudiate utterly the principle that it is or can be anything apart from right, we may safely and we must unyieldingly oppose what strength we have or can get from God against the falsehood of power as its own warrant for aught that it can do. The very essence of evil is in this falsehood and must be destroyed.

And we are not only fighting against great falsehoods and wrong, we are fighting for a new world order of concord and peace and justice.

Just as in each nation the elements which had to be combined were compelled to give up their separate claim to the end that a righteous and stable political order could be established, so now we realize that the world must in some simple and practicable way be reorganized to provide some instrumentality of international justice which will settle difficulties by peaceful, judicial processes,

as men settle their difficulties among themselves without murder or any violence. To carry mankind forward by such a big advance is worth any sacrifice necessary to win it.

All of these things ought to have been won without war. They have not been. Against our wills the great war which involves these issues came out and laid hold upon us and, whether we would or no, we had to take up our part. And now that duty cannot be played with. Asking God for His forgiveness for all that has been wrong in ourselves, humbly trusting His grace and seeking His strength, we are to take up our task in the spirit of those who know only one fidelity, the fidelity that knows no yielding until its task is done. Without hate or pride or wrongdoing, without using against evil the evil we deplore, without malice toward anyone and with charity toward all men, including our foes, with patience and tenacity and deathless devotion, we are to do the work that has come to us until it is done and done to last.

It is the business of the Church to keep clear and unconfused these moral ends which alone justify the war, to warn men against hate and evil will, to strengthen in men's hearts the sense of deathless devotion to duty, to encourage faith in the possibility of establishing on the earth a righteous order worth living and dying for, to show men that they must and can behave now as citizens in a manner worthy of the Gospel of Christ, to maintain in the soul of the nation an unswerving loyalty to righteousness and a fearless love of all humanity, to make the nation humble and penitent before God, and to summon it to such obedience to God's holy law that it can confidently offer itself to Him for the accomplishment of His purposes of justice and truth.

The Saturday Evening Telegram May 16 '18

137

Beyond Suspicion of Pacifism

SECRETARY ROBERT E. SPEER in New York City recently fell under ridiculously unjust criticism from certain fire-eating gentlemen who did not like an address he delivered before the students of Columbia University. Because Mr. Speer is not accustomed to indulge in a flamboyant vocabulary to prove his patriotism nor in fantastic gestures to demonstrate his courage, these gentlemen said he must be a pacifist. Apparently they had never heard of the union of quietness and strength. But if his accusers retain any grace of self-correction, they—or anybody else who has wondered if they were right—may see how wrong they were in Mr. Speer's newly published book, "The Christian Man, the Church and the War." And they cannot say this is an afterthought to square himself, for the manuscript was already in the publisher's hands when Mr. Speer was speaking at Columbia. It was largely because he had already put himself on record respecting the righteousness of America's war-making that he turned in his Columbia speech to quite a different subject.

That record is found in these pages underscored with conviction. Speaking with the unmistakable emphasis of a man whose profoundest soul goes into his utterance, Mr. Speer says: "The teaching of Jesus about nonresistance clearly bade us to yield our own rights, but he did not bid us to yield our duties. If one smite us on our own cheek we are to turn to him the other; but if he smites a little child on one cheek, he will not smite it on the other if we have the strength and love of Christ in us. Set in the duty of service we are to stand immovable, faithful unto death, shielding the helpless, protecting the weak, overthrowing the evil * * * Until the world comes to the stage where war can be abandoned without abandoning the world to the armed wrong-doer, we cannot say that the use of war for righteous defense is wrong. Still against the armed man of evil will we sing: 'Blessed be Jehovah

my rock, who teacheth my hands to war and my fingers to fight.' * * * * * Our duty now is to check and throw back national ambition that ignores the rights of the weak—and to destroy at any cost to ourselves the principle of war, to deliver mankind from the unbearable burden of armaments and from the dread of attack. It is not tolerable to live in such a world. And if there is no other escape from it than by the death of men in war, let us die so, in order that other men may live in a different world."

That is strong enough, is it not—and clear enough too? There is much besides in the little book which ought to be read by those whose minds have been in doubt whether a Christian can be a soldier. Also one finds crowded into these sparse pages a deal of suggestive material about the part the church must play in keeping up not alone the morale of the troops but the morale of the civic citizenship—holding the country above sordidness and making its idealism a practical sentiment. A small book, indeed, but a big value for the hour.



Robert E. Speer

Book Reviews

THE CHRISTIAN MAN, THE CHURCH AND THE WAR, by Robert E. Speer, D. D. The Macmillan Company, New York, May, 1918, pp. 105. Price, Sixty Cents.

In this booklet, which has just come from the press, there are only three chapters:—"The Christian Man and the War;" "The Church and the War" and "The World Problem and Christianity." In these three chapters Dr. Speer discusses calmly the problems, which the war has thrust upon every Christian and his presentation carries conviction to the troubled heart. He clarifies the spiritual atmosphere. He strengthens the faith of every reader and gives him firm ground to stand upon in fulfilling his full measure of duty as a loyal follower of the Christ and as a loyal citizen of the United States. This booklet can not be recommended too strongly to every seeker after the truth in these days of spiritual confusion. It may be procured directly from the publishers or through the Moravian Bookstore, Bethlehem, Pa.

P. DE. S.

The Saturday Evening Telegram, Jan 12 '18

FEARLESSNESS AT HOME.

In the manifold and distracting conditions prevailing to-day the Rev. Dr. Robert Elliott Speer, secretary of the Presbyterian Board of Foreign Missions, in his baccalaureate sermon to the graduating class of Vassar College, struck a line of thought that should sink into all hearts. The vital necessity of fearlessness at home to back up the fearlessness of American men in the trenches was emphasized.

Dr. Speer declared that the valor of American mothers in giving up their sons to a righteous cause compared favorably with the splendid performances of the men in the fighting sectors, and added that further fearless sacrifices must continue if the nation is to maintain its whole strength as an adversary against all that is opposed to right, justice and humanity.

These words bring us to a point where we cease wandering and wondering and come to see things as they are.

We have only just commenced to fight, and with faith in the government will go on to a victorious end, no matter what the sacrifice.

Reformed Church - Messenger -

PHILADELPHIA, PA., JULY 18, 1918.

The Most Dangerous Drive

GERMAN newspapers and statesmen are declaring that President Wilson's Fourth of July address at Mount Vernon was "exceedingly vague," and they profess that they are "quite unable to understand what he means." We must beg to differ. We do not see anything at all vague in the statement of the spokesman of America: "*There can be but one issue. The settlement must be final. There can be no compromise. No half-way decision would be tolerable. No half-way decision is conceivable. We stand for the destruction of every arbitrary power anywhere that can separately, secretly, or of its own single choice disturb the peace of the world; or if it cannot be perfectly destroyed, at least its reduction to virtual impotence.*" That means Germany, and Germany alone. No compromise is possible when "the past and the present are in deadly grapple," for compromise is surrender and defeat—and we are waging war with an enemy that is ruthless.

Dr. Von Kuehlmann never spoke a greater truth in his life than when he said, "One of the preliminary conditions of peace terms must be a certain degree of mutual confidence in each other's honesty and chivalry." Who can have any confidence in the honesty and chivalry of the Kaiser and his Junkers? The discussion that has followed the ex-foreign minister's recent speech demonstrates that many leaders in Germany have really given up hope of a military decision and are depending upon characteristic German diplomacy, which is composed of an infernal mixture of espionage, duplicity and insidious attempts to undermine the morale of opponents. More dangerous than the poison gas used in the trenches will be the poison gas employed in America in the interests of a "German peace." Far more perilous in its ultimate effects than the drive on the Western front will be the "drive," which we may inevitably expect, for a compromise that will leave the issues of the war undecided, bequeathe to us a world full of army camps, preparing feverishly for the next conflict, and an unchastened Germany in far better position than before to gain complete autocratic domination over the world. Like Nehemiah of old, when he was urged by the heathen to descend from the walls of Jerusalem for conference and compromise, America must and will reply to any such "drive," however seductive it may appear, "*I am doing a great work, so that I cannot come down.*"

If we want man to be changed after the war, we must get him to work now on the changes that are necessary, and confront him to-day with the conditions which he is destined to face when the objects of the war have been attained, for we can be sure that he will be able to deal with them successfully only if he has seen them and in some degree fitted himself for them.

Mr. G. Lowes Dickinson recently wrote, "The shallow objection that a nation at war must not think about the object of the war but only about the waging of it will be far from a nation that is at war only to establish peace. Nor is thought about the object of the war superfluous, for war depends upon prejudices and assumptions which are rooted deep in the minds of all men and women. It is not enough to wish to end war. We must root up the errors that foster it, and that requires a process of intellectual conversion which, if it is to be achieved in time, *must be achieved even while the war is raging.* Though the war may be won merely by armies, the peace can only be won by thought and will."

And Dr. Robert E. Speer in his splendid little book, "The Christian Man, the Church, and the War," recently published by Macmillans, which we unreservedly commend to our readers, points out the obligations of the Church of God, as a minister of service, a fountain of moral life and duty, a witness of enduring and universal principles. He shows the work which the Church ought to do and is doing in making the Army, in conserving the religious future of the nation, in enlarging moral values and using to the full the moral resources of the nation, as well as in steadying and holding fast our people when the time of tension comes after the superficial enthusiasms which last for a little while are in danger of evaporating and nothing but an immovable and unselfish moral purpose will endure. He says, "The moral aims of the war need to be clearly seen and the vision must not be allowed to fade when the long struggle really begins, when the casualty lists multiply and the shadows fall across the land, when the lighthearted and the selfish grow faint and the temptation to take our hands from the plow and turn back with the furrow unrun comes in like a flood upon us. Indeed, God pity us, if we have no Divine faith secure against every strain, no purpose more firm and resolute than hate to hold us true. 'Blessed be God,' said President Lincoln to a Christian delegation in a dark hour of the Civil War. '*Blessed be God Who in an hour like this giveth us the Churches!*' The Christian Church is the custodian of the forces which wear down and outlast death."

Englewood, N.Y.

June 12th '18

It just hits me
when my young friend
is appreciated —
So I send him a little
clipping from the Saturday
paper — The time
is passed when the
Cross forsook, is jarring at
the "thrush" —

or
Robert E. Speer

as always.
W.H. Orin.

139
June 12 / 18

THE EVENING

FEARLESSNESS 'AT HOME.

In the manifold and distracting conditions prevailing to-day the Rev. Dr. Robert Elliott Speer, secretary of the Presbyterian Board of Foreign Missions, in his baccalaureate sermon to the graduating class of Vassar College, struck a line of thought that should sink into all hearts. The vital necessity of fearlessness at home to back up the fearlessness of American men in the trenches was emphasized.

Dr. Speer declared that the valor of American mothers in giving up their sons to a righteous cause compared favorably with the splendid performances of the men in the fighting sectors, and added that further fearless sacrifices must continue if the nation is to maintain its whole strength as an adversary against all that is opposed to right, justice and humanity.

These words bring us to a point where we cease wandering and wondering and come to see things as they are.

We have only just commenced to fight, and with faith in the government will go on to a victorious end, no matter what the sacrifice.

FRANCIS J. McCONNELL
DENVER, COLORADO

July 3, 1918.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City, N. Y.

My dear Mr. Speer,-

On my way home from New York a few days ago I read through your little book on The War Problem. I drop you this line saying to you that it is altogether the best treatment of the subject I have seen. I am very grateful to you for it.

Sincerely yours,

Francis J. McConnell

RECEIVED
PRESIDENT'S ROOM

JUN 12 1918

Mr. Speer

June 11, 1918.

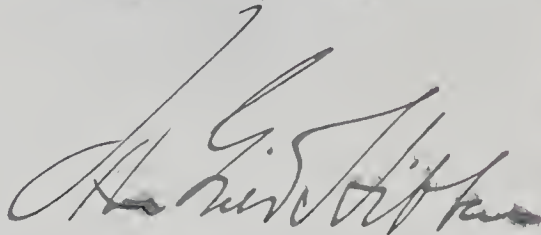
My dear Dr. Speer:

I have just received your recent work
just issued, the Christian Man, the Church and the
War, and I shall take great pleasure, and I am sure
also profit, in reading it.

With warmest regards,

Faithfully yours,

To-
Dr. Robert E. Speer,
New York City.



RECEIVED

JUN 13 1918

Mr. Speer

YALE UNIVERSITY
SECRETARY'S OFFICE

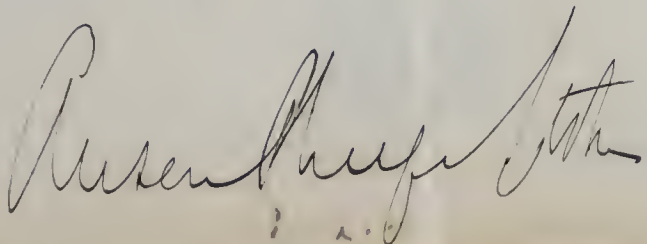
NEW HAVEN, CONN.
June 11, 1918.

Dear Mr. Speer:-

I am extremely glad to have your little book entitled "The Christian
Man, the Church and War". I am sure that it will have a real message for
many people.

Sincerely yours,

Robert E. Speer, D.D.,
156 Fifth avenue,
New York City.



Speer

Review & Exposure for

Louisville - Ky

July-18.

The Christian Man, The Church, and The War. By Robert E. Speer. New York, 1918, The Macmillan Company. 105 pp. 60 cts. net.

Dr. Speer gives us here a book on the war problem and Christianity which is timely and sane and will prove to many distinctly helpful. It will find access and welcome, not only in Y. M. C. A. circles, but among thousands of others, soldiers and citizens, for he discusses wisely and well the essential factors of a problem which has exercised Christian men the world over ever since the war began. Of the three courses open to the Christian today in view of the war, the first to throw Christian idealism overboard, the second to hold fast to Christian idealism and to repudiate the real world he is living in, he chooses to deal with the third, to take Paul's counsel and seek to behave as a citizen in a manner worthy of the Gospel, believing that his present duty in this world can be done in loyalty both to humanity and to Christ, and deals with it vigorously.

GEO. B. EAGER.

THE MACMILLAN COMPANY

64-66 Fifth Avenue

New York



T. V. D.
1010 Park Avenue

June 20, 1918

My dear Dr. Speer:

I have
just finished reading your
book "The Christian Man,
the Church & the War", &
cannot resist sending you
a word of thanks. As one
who believes profoundly in the
justice of America's cause
& who has tried to hold up
the ideals that are behind
our action I have thought &

Robert Lansing
RECEIVED

JUN 20 1918

Mr. Speer

THE SECRETARY OF STATE
WASHINGTON

June 17, 1918.

My dear Doctor Speer:

I am very much obliged to you for sending me a copy
of your book - THE CHRISTIAN MAN, THE CHURCH AND THE WAR -
I shall read it with the greatest interest because it is
a subject in which every man who looks forward to the pro-
gress of the race should be deeply interested.

With very warm regards believe me -

Sincerely yours,

Dr. Robert E. Speer,
156 Fifth Avenue,
New York.

Robert Lansing

CLEVELAND H. DODGE

NEW YORK
RECEIVED

99 JOHN STREET.

JUN 1

May 31, 1918.

Mr. Speer

Mr. Robert E. Speer,

156 Fifth Ave., City.

Dear Mr. Speer:

Just a line to thank you heartily
for sending me a copy of your delightful little
book on "The Church and the War", which interested
me very much. It is written in such a fine spirit
that I am sure it will do good.

Yours sincerely,

Cleveland H. Dodge

RECEIVED
Serge Trumbull Road
Box 204 Prospect St., New Haven
JUN 10 1918
June 7th 1918

Dear Dr Spear:
Mr. Speer

I thank you for sending me your little book on the War. I need scarcely say that with the fundamentals of its Christian Idealism I am in heartiest agreement.

In justification of the cause for which we are fighting, I believe it to be the duty of the Christian world to defeat and punish the German nation for its devilish doctrines and its way of putting them in practice, up to the point of exterminating the whole Prussian tribe, at whatever cost, provided this is necessary.

Inasmuch as we have in this country no Church sustaining, as an institution, any special relation to the State, I should say the churches, as collections of

June 1, 1918

Dear Robt:

I read the third chapter of your book. It does
not seem to have much to do with the war. I got
it in the Times account of your Columbia address but
only the subtitle afterwards.

Send me the same paper if you do not
wonder.

With much love

Your brother

Will

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City, N.Y.

My dear Dr. Speer:-

It was with much pleasure that I opened a package yesterday
and found a copy of "The Christian Man, the Church and the War." I
am very glad to get this from the Author himself and I am looking
for the pleasure of reading it on the train in the next day or two.

Cordially yours,

Ralph W. Harbison

My dear Mr. Speer:

First of all

let me thank you, very
heartily, for your courtesy
and trouble in giving
me data in regard to
G. M. C. A. conditions.

Unfortunately their opportunities
are closed to men of
draft age so I am
out of it, I am afraid.
But I appreciate your
effort to put me in touch

RECEIVED
NATIONAL OFFICERS

WOODROW WILSON, PRESIDENT
ROBERT W. DEFOREST, VICE-PRESIDENT
JOHN SKELTON WILLIAMS, TREASURER
JOHN W. DAVIS, COUNSELOR
STOCKTON, N. J. SECRETARY
Mr. Speer

WILLIAM HOWARD TAFT
CHAIRMAN CENTRAL COMMITTEE
ELIOT WADSWORTH, VICE-CHAIRMAN
HARVEY D. GIBSON, GENERAL MANAGER



THE AMERICAN RED CROSS
NATIONAL HEADQUARTERS
WASHINGTON, D. C.

RED CROSS WAR COUNCIL
BY APPOINTMENT OF THE PRESIDENT OF THE UNITED STATES

HENRY P. DAVISON, CHAIRMAN
JOHN D. RYAN
CORNELIUS N. BLISS, JR.
HARVEY D. GIBSON
GEORGE B. CASE

EX OFFICIO
WILLIAM HOWARD TAFT
ELIOT WADSWORTH

June 12, 1918.

Robert E. Speer, Esq.,
Presbyterian Board of Foreign Missions,
156 Fifth Avenue,
New York City.

Dear Mr. Speer:

It was very kind of you to send me
your book entitled "The Christian Man, the Church,
and the War." I am sure I will read this with much
interest.

With kind regards,

Sincerely yours,

H. P. Davison
Chairman, Red Cross War Council.

ed 1794.

REIVED

7 1918

Speer

PLYING PLEASE

TO

Wm Jay Schieffelin

Incorporated 1903.

Schieffelin & Co.
Nos. 170 & 172 William St.

New York, June 6, 1918.

Dr. Robert E. Speer,
156 - 5th Avenue,
New York City.

My dear Rob:

Thank you with all my heart for sending me
your admirable book entitled "The Christian Man, the
Church and the War." I have read it with great interest
and feel reassured and inspirited. I am sure it will do
a lot of good.

Thanking you again, I am

Yours faithfully,

Wm Jay Schieffelin

WJS/LP

F. H. Knubel

Evangelical Lutheran Church
of the Atonement

Edgcombe Avenue and West 140th Street

F. H. KNUBEL, PASTOR

48 Hamilton Terrace

RECEIVED

JUN 5 1918

New York, June 4, 1918.

Dr. Speer

Dr. Robert E. Speer,
156 Fifth Ave., City.

Dear Doctor Speer:

This letter means first of all to thank you sincerely for the copy of your new little book. I appreciate it as coming from you, but am also much appreciating its contents. I read fully half of it when I received it last evening and expect to finish it to-night.

I appreciate it in the second place because it will be so definite an answer to all those who maligned you recently. It is appreciated by me most of all because it is just the kind of a book that I have wished to hand, or to recommend to many people with whom I talk about the war.

Only one thing, I believe, has disappointed me in reading it. I wish, namely, that you had laid more stress upon the consideration of earthly government as a divine institution to which you make reference on page 28. To me that is all important. Personally I have defined earthly government as 'a divine institution for the purpose of making life livable in a sinful world'. That definition has helped me in very many considerations and is I believe, a true statement of the reality.

Let me thank you once more for having prepared the book and for having sent it to me.

With truest greeting, I am

Faithfully yours,

F. H. Knubel

per M. A. W.

Wm. S. Taylor

Brick Presbyterian Church

in Rochester, New York

Rev. Wm. S. Taylor, D. D., Pastor
13 Prince Street

Rev. G. B. F. Hallark, D. D., Assistant Pastor
10 Livingston Park

Rev. John S. Wolff, Director of Men's Work
7 Menlo Place

Herbert W. Gates, Superintendent
Brick Church Institute

Residence, 114 Merriman Street
Miss Emily Hartshorn, Parish Deaconess
63 Grape Street

Rochester, N. Y. May 29th, 1918.

CEIVED

MAY 30 1918

Dr. Speer

Dr. Robert W. Speer,
Board of Foreign Missions,
156 Fifth Ave.,
New York City.

My dear Dr. Speer:-

Thank you very much for the copy of your little book which you were kind enough to send me. I have read it with great interest and satisfaction. It is a clear and vigorous presentation of the Christian position and spirit in the war and one with which I heartily agree.

With best wishes,

Very truly yours,

W. S. Taylor

Lawrenceville School
Lawrenceville, New Jersey
Head Master's Study

RECEIVED

JUN 7 1918

June 6, 1918.

Mr. Speer

My dear Mr. Speer:

I thank you heartily for your little book: "The Christian Man, Melchunel and the War". "The World Problem" could hardly be exhausted within your limits, and I wish that you would expound it further, suggestive as your treatment is. It helped me.

As to the first two parts, they delighted me, as a sane convincing statement of things as they appear to be, and they delighted me also as a calm but crushing answer to those

Columbia men.

Enclose the honorarium.

I have forgotten William.

Sincerely Yours

A. S. McPherson

WAR DEPARTMENT,
WASHINGTON.

June 11th, 1918.


Dear Mr. Speer:

The Secretary of War is keenly grateful
for your sending to him a copy of

"The Christian Man The Church
and The War",

which he hopes to read at the first opportunity.

Cordially yours,


Ralph A. Hayes,
Private Secretary.

Mr. Robert E. Speer,
156 Fifth Avenue,
Room 608,
New York City, N. Y.

ST. PAUL'S CHURCH
ENGLEWOOD, N. J.

June 11th. 1918.

REV. FLEMING JAMES, PH. D.
113 ENGLE ST. RECTOR

Mr. Robert E. Speer,
Englewood, New Jersey.

My dear Mr. Speer:

I want to express to you my appreciation
of your thought in sending to me a copy of your little book, "The
Christian Man, The Church, And The War". I have not yet had the
leisure to read it, but look forward to doing so within a few days.
It was from this book, I remember, that you read in your address at
the Presbyterian Chapel several months ago. I only wish that some-
time I might have the opportunity of talking over with you the
general moral situation confronting us in this war.

With best wishes,

Believe me,

Very sincerely yours,



RECEIVED

JUN 5 1918

Mr. Speer

Richard C. Morse

THIRTY-FIVE SIDNEY PLACE,
BROOKLYN HEIGHTS,
NEW YORK CITY.

June 5. 1918

Dear Robert: I want to thank you
most heartily for your new book, which
I have read from beginning to end
with growing interest & with a desire
to read it again that I ^{may} more satis-
fyingly master its contents &
truth so admirably stated. I sym-
pathized most deeply with you
in it is critical of the past, obligatory
upon us in the present and in the
future. Then in the reading ^{and} realizing
some new continuing fellowship
with your own dear self as

Your long friend & comrade

Richard C. Morse

RECEIVED THE SOCIAL SERVICE COMMISSION

OF THE

PRESBYTERIAN CHURCH, U. S. A.

JUN 12 1918

Mr. Speer

REV. PAUL MOORE STRAYER, PRESIDENT
ROCHESTER, N. Y.

ROBERT GARRETT, 1ST VICE-PRESIDENT
BALTIMORE, MD.

MRS. EMMONS BLAINE, 2ND VICE-PRESIDENT
CHICAGO, ILL.

REV. CHARLES GORMAN RICHARDS, REC. SECRETARY
AUBURN, N. Y.

RICHARD P. ERNST, TREASURER
FIRST NATIONAL BANK BLDG.
CINCINNATI, OHIO

12

June 11, 1918.

My dear friend Speer,-

I have just read "The Christian Man, the Church and the War" which you were good enough to send me. It is a masterly statement. What I was particularly impressed by is the third chapter which shows that you are a master of social and political problems as well as of religious. I do not remember to have read anything from you in which you definitely discuss the social problem, but in this chapter you do it with authority and conviction, like one who is at home in this field. Your conclusions are inescapable and I hope that the book will have wide circulation. I shall use it myself in order to help some people to realize the real task before us.

You will be interested in the outline of studies in problems of the reconstruction period which will soon be published by the Association Press with the imprimatur of the Federal Council. I believe that all that is necessary is to get groups of people in every church and community and in women's organizations to give a thorough study to the problems before us, and we will have the prepared leadership that is necessary. Every means of publicity ought to be used to secure the study of these problems. I hope that the Foreign Board, realizing, as you realize, how much the reconstruction of America has to do with the missionary task, will help to secure the earnest and intelligent use of this study outline. What I have in mind is a little slip of paper with some query like this: "Do you realize that this war will have been fought in vain unless we construct a new world? Do you know the problems that must be dealt with first? Are you thinking these problems through? Form a group to study the problems of reconstruction. Outline with helps may be had from Association Press, New York."

Rev. Charles Ryan Adams
Orin C. Baker
Rev. John C. Barr
Rev. Norman Barr
Mrs. Emmons Blaine
Rev. John H. Boyd
Rev. W. Hugh Wray Boyle
Rev. John F. Carson
David S. Carter
Rev. William Chalmers Covert
Rev. Wilbur F. Crafts
W. S. Culbertson, Ph. D.
Rev. Robert S. Donaldson
Prof. William R. Farmer
Rev. Robert Freeman
Pres. Harry Morehouse Gage
D. B. Gamble
Robert Garrett
Winfield Scott Hall, M. D.
Prof. J. J. Halsey
Ralph W. Harbison
Pres. Cheesman A. Herrick
Rev. Herbert Hezlep
Rev. Murray Shipley Howland
Rev. William Beatty Jennings
John B. Lennon
Prof. Samuel McCune Lindsay
Sect. John A. Marquis
Pres. H. L. McCrory
Rev. John McDowell
Mrs. William L. McLean
Rev. Arthur L. Odell
Rev. William Parsons
James H. Post
Rev. Harry C. Rogers
Bishop H. Schriber
Mrs. Finley J. Shepard
Rev. J. Frank Smith
Prof. James H. Snowden
Mrs. Robert E. Speer
Pres. Cornelius M. Steffens
Rev. Charles Stelzle
Pres. J. Ross Stevenson
Rev. Henry C. Swearingen
Rev. Joseph A. Vance
Rev. Charles W. Welsh
John E. Wheeler
A. H. Whitford
Prof. Edward A. Wicher
Pres. Samuel T. Wilson
Hon. William B. Wilson
James B. Wootan

Representatives of the Boards

Rev. William H. Crothers
Rev. William Hiram Foulkes
Rev. John M. Gaston
Prof. Charles Scanlon
Rev. Stanley White
Rev. Warren H. Wilson
Rev. David G. Wylie

Rev. Charles Ryan Adams
Orin C. Baker
Rev. John C. Barr
Rev. Norman Barr
Mrs. Emmons Blaine
Rev. John H. Boyd
Rev. W. Hugh Wray Boyle
Rev. John F. Carson
David S. Carter
Rev. William Chalmers Covert
Rev. Wilbur F. Crafts
W. S. Culbertson, Ph. D.
Rev. Robert S. Donaldson
Prof. William R. Farmer
Rev. Robert Freeman
Pres. Harry Morehouse Gage
D. B. Gamble
Robert Garrett
Winfield Scott Hall, M. D.
Prof. J. J. Halsey
Ralph W. Harbison
Rev. Charles A. Harris

If all the agencies of the various denominations will use some such means of publicity I believe we can get study groups organized from coast to coast and provide beforehand that intelligent support which Mr. Wilson needs if he is to carry out his great ideals of democracy.

With all best wishes, I am

Heartily yours,

Paul Rami Strayer

RECEIVED

7th Div. City.
SEP 5 1918

Mr. Speer

Canadian Forestry Corps.
France. Aug. 18 1918

Robt E Speer - 156 Fifth Ave.
New York City - U.S.A.

My Dear Dr. Speer

I am glad to find an opportunity, at last, of writing you a note of thanks and appreciation for your letter of June 20th and the book entitled "The Christian Man - The Church - and The War" which came with the same mail. Both were mighty cheering and helpful - I have read the book over - some parts several times over - and thoroughly enjoyed its sane, wise and, at the same time, conservatively optimistic statements of the tragic present with its outlook into the future. Such statements from such leaders as yourself and Dr. Mott will greatly assist in stemming the ever-ready tendency towards unthinking sentiment

or, merely and mischievously, hysterical conceptions I
certainly trust it may be so - for we noted in the
attitude of some of my notable brethren over here
such a revolutionary change towards certain
so-called vices - in the past - without any reason
for such - except the mandarin one - "The boys want it"
Such men ought to know - and I speak from close
association with the men - that while there are many
indulgences men may want - our appetites and
passions came along with us and still clamour -
yet - would be glad to do without them - if told
it was for the public good and their own efficiency.
Believe me, doctor, there is a good deal more of the old
enabling, self-sacrificing, spirit in men than
your marmos and papas and others give them
credit for, and this will mean effort - to provide
amusement, smoking etc, altho of course accepted
by most, yet isn't looked on by many of the lads as a
testimony to their restraint and manhood. Believe
the man in the army has a stronger desire for realities

and a willingness to do without unnecessary
than the home folks give credit for. The Tobacco
question and matter is very much to the point here.
I am sure the Tobacco Trust is very grateful to
the hysterical, and unscientific Christian who is
a zealous unpaid agent of nicotine - which I hold
for less before the war is certainly just as much
so now - that steady nerves are all the more needed!
I use some myself - so am no crank on the matter
but hate to see good folks, in a frenzy of unthinking
indulgence. Throwing in the ash-heap of today all
the knowledge they had gleaned from science in the past
- all for what? In the belief that the soldier is a big
baby - and must have his stick of candy - no matter
if it does ruin teeth and digestion at same time?
So that we really are not very much flattered by
these "sommersaults" - not a bit in fact. If our war
is a war for Humanity's best ideals - let us all
learn that the world's best has ever come thro
sacrifice - not indulgence. In always admiring the

WEAKENING PATRIOTISM.

Some Lectures on the War That
Will Do Harm. 1718

To H. Editor of The New York Times.

The Young Men's Christian Association has recently inaugurated a nationwide movement to enlist the students of our universities and colleges in an intensive study of "the issues and spiritual lessons of the war." Three mass meetings were called to support this movement in New York, the immediate local aim being to enroll 4,000 students from the colleges of the city. These students were then to be divided for study and discussion into small groups, under the direction of leaders to be appointed by the Y. M. C. A., from which groups they would be graduated as leaders of other similar groups to be formed by themselves, thus spreading and perpetuating the movement.

Under the slogan of "Win the War and Win the World," the mass meetings were held on Feb. 18, 19 and 20, in the gymnasium of Columbia University, loaned for the purpose. Mr. Edmonds, the Intercollegiate Secretary of the Y. M. C. A., was the Chairman on each occasion.

Following certain stereopticon views, the speaker at the first meetings was Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions and Chairman of the "General War-time Commission of the Churches." His speech was marked by much eloquence and power, but it was insidiously corrupting, both to the will and the intelligence, because it breathed throughout the spirit of pacifism and minimized the infamies that Germany has perpetrated. His argument was the stock one of pro-German agitators in this country—that Germany had only done what all other nations had done, or would do if they had the power. He enumerated the evils which he said had caused the present conflict, but warned us with regard to each that Germany had been no more guilty of them than the other nations. There was the question of the sanctity of treaties. But let us remember, he said, our own long list of broken treaties with the Indians. There was the placing of national self-interest above the principles of righteousness, and there was the extension of national influence by armed force. But here he asked us to listen while he read from a pocketbook two quotations, one from an Oxford Professor of History, the other from a naval magazine published in Washington. These he presented as proving that Great Britain and the United States are as guilty as Germany—desiring to do what Germany has done. Then there was the evil of racial animosities and self-assertiveness. But let us remember our own attitude toward Japan and here he read from his pocketbook some verses printed in a California newspaper. One by one he matched the accusations against Germany with accusations against this country or our allies. He made no appeal for aid in the prosecution of the war. He concluded with prayer, and there were no other speakers.

In private comment after the meeting, an incorruptible little Barnard freshman asked what kind of an American it was who, in time of war, carried with him in a pocketbook a collection of quotations to prove the infamy of his own country and of its allies.

At the opening of the second meeting stereopticon views were shown as representing some of the evils against which democracy should be contending at home. We had pictures of a group of coal miners and of a coal mine in which there had been an explosion. We saw a lady making artificial flowers in their own home, and our attention was called by this means to the problem of the sweat shop. A quotation was read from Lloyd George to the effect that the flag was as much disgraced by flying over a

slum as over a defeated army. We saw a picture of some boys stealing a ride on a freight car, "presumably," the demonstrator said, "because they had no safe place to play," and we were asked to think of the child and play ground problems.

Following this Charles R. Towson, the Industrial Secretary of the Young Men's Christian Association, who on this occasion was the principal speaker, told us that "our problem has been stated 'to make the world safe for democracy' but that it might be restated 'to make democracy safe for the world.'" Under his guidance we considered for an hour the social and industrial problems of this country, to which he hoped might be directed the "magnificent spirit of sacrificial service" that the war had aroused. He referred very briefly to the war at the beginning and end of his address, allowing us to infer that it would be won, but of why it is necessary to win it, or of how, or by whom it is to be won he said nothing. The attention of his audience was directed to quite different problems, such as the necessity for high wages, short working hours and better conditions for labor; "the more righteous distribution of wealth, greater equality of opportunity, and closer contact between all classes. He too, struck a mildly religious note, in so far as he said that the great need is for "God in the heart;" but there was no appeal to patriotism and no urging of the successful prosecution of the war. Certainly no light was thrown on the issues or spiritual lessons of the war, which were wholly ignored until, when Mr. Towson had finished, I ventured to refer to them in response to a general invitation extended to the audience by the Chairman. There was no other response to this invitation.

The speaker at the final meeting was Dr. John Douglas Adam. His address was as directly to the point, as patriotic and as strengthening, as the other two had been insidiously weakening. He loved America and the ideals in which our national life had its origin. He had been in France and had seen the German infamy. He knew whereof he spoke, and presented the issues and lessons of the war as the conflict between two opposing ideas, whose consequences he exhibited. But despite the power of his address, he was able to rouse only a section of his audience. A considerable block were sneering throughout, their disapproval being at times so manifest and audible as to compel him to interrupt the flow of his thought and address himself directly to them.

At the close of the address cards were distributed to the audience, and the Chairman called upon them to enroll for the study classes, or to volunteer for "service" as social workers, leaders of boys' clubs, Four Minute Men and the like.

I lay this bald narrative of the facts concerning these three meetings before you because they raise questions of vital moment to the American people and to the allied cause. Are these meetings typical of what is being done throughout the country? Do the authorities of the Y. M. C. A. approve of such speeches? What, in the understanding of the Y. M. C. A., are "the issues and spiritual lessons of the war" that are first to be inculcated in 4,000 college students in this city, and then propagated by them in social settlement and welfare work?

HENRY BEDINGER MITCHELL.
New York, Feb. 21, 1918.

DR. SPEER DEFENDS SPEECH AT COLUMBIA

Declares That It Is America's
Duty to Wage Fearless
War on Germany.

Feb. 26 1918
WANTS NEW WORLD SYSTEM

Professor Charles P. Fagnani Now
Criticises Address Made Under
the Auspices of the Y. M. C. A.

Dr. Robert E. Speer expressed indignation in a statement issued yesterday at the criticism that his address at the Columbia University gymnasium, on Feb. 18, under the auspices of the Young Men's Christian Association, closely resembled the stock arguments of pro-German agitators in this country.

Henry Bedinger Mitchell wrote a letter to THE NEW YORK TIMES describing the address of Dr. Speer as "insidiously corrupting" and as one that "breathed the spirit of pacifism and minimized the infamies that Germany had perpetrated." Others who heard the lecture have expressed opinions similar to those of Mr. Mitchell. Dr. Speer, who was away when the comment on his address was printed, made this statement yesterday:

"I read the statement printed in THE NEW YORK TIMES regarding my address at the Columbia University gymnasium on Feb. 18 with amazement and indignation. There is not now and there never has been any uncertainty whatever in my attitude toward our war with Germany. I believe that it is a righteous and necessary war and that it is the duty of the nation to carry it forward with the fearless and unwitholding devotion of all that we are and of all that we have until a just end is reached, until the wrong to mankind which it is our duty to help to prevent is prevented, and until everything has been done that can be done by the war to establish an order of justice in the earth. I hate war, but I believe that this is a war against war and that it must be waged in order that war may be destroyed.

"Not a Speech on the War."

"The speech at Columbia University was not a speech on the war. I was not asked to speak about the war. The subject on which I was introduced to speak was, I believe, 'America, Democracy and Our Duty to Our Neighbors.' But I had not heard of the subject until that moment, and I did not see one of the posters announcing the meeting until the next day. It was not my purpose to discuss the war or to refer to it. I understood the meeting was to be a missionary meeting to interest students in the general world problem that was with us before the war and will be with us after the war. The first half of the address was devoted to an effort to describe some of the long-continuing elements of that problem. I mentioned five—the imperfect development of democracy, the contested claim of nationalism to be above the moral law, the retarding or the breaking down of the processes of social evolution and human progress for the want of adequate agents to carry them forward, the persistence of race prejudice and suspicion, and the resistance of national individualism to the spirit of world

ATTACKS THE HOUSE FOR INEFFICIENCY

Representative Fuller Characterizes It as a Barnacle
on the Ship of State.

require of the loyal man that he should believe in the impeccability of our national past or in the ethical perfection of our present national life. We know our defects and we foolishly shut our eyes to them, but they do not excuse us from our plain national duty to put all the strength of the nation into this struggle against false political ideals and aggressive injustice. Whoever takes any other view and requires of the man who would be loyal that he must deny facts or tolerate in America what he is warring against elsewhere comes perilously near to the 'insidious disloyalty' of whom one of your correspondents speaks.

"I believe that what I tried to say at Columbia is a word that needs to be said today in the interest of a firm and steadfast determination of spirit in the nation. We must understand that we have set ourselves to a gigantic and enduring task. The war with Germany is only part of it. We have to replace an order of selfishness and wrong and division with an order of brotherhood and righteousness and unity. Whatever stands in the way of that new order in our nation or in our hearts today is an ally of the ideals and the spirit against which we fight in this war. To tolerate or to conceal behind our armies the policies, the prejudices or the passions which are before them is disloyalty. To try to make our own hearts pure and our own hands clean so that we may be worthy of being used to achieve victory and peace is loyalty, and it is the only kind of loyalty that will stand the strain that is before us."

Professor Fagnani Also Objects.

To the Editor of The New York Times:

Permit me to corroborate the accuracy of the report made by Professor H. B. Mitchell of the Y. M. C. A. meeting in the Columbia Gymnasium Feb. 18 that was addressed by Robert E. Speer.

I was present and reacted strongly against the sentiments expressed, so much so that in speaking to a group of students in the seminary the day following I delivered myself as follows:

"I was disappointed in the meeting at the Columbia Gymnasium last night.

"I hope it is not to be taken as striking the keynote of the movement which started in Northfield.

"This is no time for covert attacks on America.

"America is fighting for democracy, not because she has it in its perfection, but because she wants it for herself and for the whole world.

"No one claims that we have given the American Indian a square deal, but it is a far cry from that to the rape and crucifixion of Belgium, the sinking of the Lusitania, poison gas, and bombing babies.

"The men who are not at the front have a reckoning in prospect with our boys in khaki and blue who are giving their lives in this war for world emancipation.

"Especially you men of Union Seminary, who are, officially, spokesmen for Christianity, must be very careful how you allow even the semblance of neutrality, or pacifism, or pro-Germanism to seem to skulk under the camouflage of zeal for Christian missions and post-bellum world democracy.

"Any meetings that pro-Germans could attend with satisfaction are not such as loyal Americans and intelligent and genuine internationalists can consistently lend countenance to.

"I sincerely trust that the remaining two meetings will counteract the bad impression made by the first of the series."

In reference to the statement about

Effect of Dr. Speer's Speech.

To the Editor of The New York Times:

It was with deep interest that I read in this morning's issue Mr. Mitchell's splendid letter on the "Student Mass Meetings" held this week in the Columbia gymnasium. I, as a member of the Young Women's Christian Association, had made no little effort to advertise these meetings, thinking that every one who attended would receive a personal message inspiring him to deeper and truer service. When I urged friends to go to hear Dr. Speer speak on "World Democracy and America's Obligation to Her Neighbors," I had no idea I was urging them to listen to an address so full of pacifistic utterances. Does Dr. Speer believe that America's obligation to her neighbors is to weaken her own cause and give comfort to her enemies? The message I received from this denunciatory address was that those who live in glass houses ought not to throw stones, and, although I went into that crowded hall feeling keen, enthusiastic, and eager to serve, I came away feeling limp, discouraged, and repressed.

Does Dr. Speer believe that by diminishing our patriotism, weakening our resistance, and allowing Germany to prove that might makes right, "God's purpose for the world" will be realized the more quickly?

JANE GRAY CARTER.

New York, Feb. 23, 1918.

7th 26-1918

**Pacifism
Promptly
Repudiated.**

With commendable celerity, the responsible heads of the Young Men's Christian Association have

disclaimed any leanings toward pacifism and all countenancing of it, and have proclaimed a vigorous determination to do all that lies in their power to help their country and its allies toward peace through victory—the only road toward peace that is open to men either wise or loyal. It is hard to understand, however, why they take a tone of grievance in making reply to the charges of Professor MITCHELL, or why to their repudiation of pacifist sentiments they add no reprobation of those who, while speaking in their name, expressed sentiments which competent hearers could not distinguish from those of pacifists.

As a matter of unquestionable fact, Professor MITCHELL accurately summarized the three speeches he heard, and he had every right to assume that the two speakers whom he criticised adversely intended their hearers to draw the natural implications carried by their words. If they gave to a listener like him a wrong impression of what they meant, that was their fault, not his, and when he saw that the young men to whom the lectures were particularly addressed were drawing from them the same conclusions, he performed a valuable public service in bringing the matter to public attention.

He will not mind the scoldings he is sure to receive from those whom he criticised, either directly or indirectly—and that both will scold him is certain. He will have his reward in the greater care which the Young Men's Christian Association certainly will exercise hereafter in the selection and instruction of the men sent out by it to impress on young minds the spiritual meanings and lessons of our righteous war.

een so much congestion. Why hasn't his been done? Politics—for eleven years this has been the situation. I have been up here years on this proposition. The New York Central cannot move a foot. We cannot lay an additional track in New York. Now this thing can only be done by coöperation and agreement with some public authority who, when it is decided what ought to be done, will have the courage and intelligence to do it. The lack of has been the trouble with New York City since 1911.

“We solved the problem at Grand Central, a question ten times more difficult and more delicate, and now have good passenger accommodations for the public, and have increased property valuation so that taxes that amounted to 700,000 when we began are now \$3,000,000. The whole West Side is a desert on Sahara. It needs just this kind of improvement to fit it for terminals, and they are

nd intelligence to do it. The lack of
has been the trouble with New York
ity since 1911.

"We solved the problem at Grand Central, a question ten times more difficult and more delicate, and now have good passenger accommodations for the public, and have increased property valuation so that taxes that amounted to 700,000 when we began are now \$3,000,000. The whole West Side is a desert in Sahara. It needs just this kind of improvement to fit it for terminals, and they are going to do it. In the meantime, it will probably be going so well that it will be hard to make voters remember that there were mistakes. If you can attack your foes neither for their policy nor for their incompetence, what are you to do? You can't let them win by default. That isn't politics. You must praise them judiciously, and at the same time magnify such spots as you can find or invent in the sun of their success. If this brings you in, it is justified. If it fails, you are at least no worse off than you were before. Such is the gospel of Opportunism.

28 - HIS DIFFICULTIES OF ORATORY.

This city has recently had fresh illustrations of the obstacles which an orator has to surmount, of a sort that would have brought a grim smile to the face of Carlyle. He always maintained that public speaking was full of deception and pitfalls. The orator dared not say exactly what he meant; and even what he did say was certain to be misunderstood by his audience. Cromwell was, perhaps, an exception, but he was, in the first place, a man after Carlyle's own heart, and his speeches were always short and blunt. The general run of men in public life would drop into oratory at their peril!

We need not dwell upon the case of the Socialist oratory in the Board of Aldermen. That incident may now be considered closed. At first the Socialist Aldermen—who protest that their words were wrested from the true meaning—were to be lynched; then they were to be expelled; but finally good sense decided that it would be folly to make martyrs of men a part of whose political stock in trade is to covet martyrdom, and that the wise course would be to let the whole matter drop.

More to the point, as well as more noteworthy, is the controversy which arose over certain addresses made ten days ago at Columbia University under the auspices of the Young Men's Christian Association. Of the several speakers, all but one succeeded, apparently, in making themselves thoroughly misunderstood. The chief offender was Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions. One of his hearers, evidently a man who sought to be fair-minded, wrote a letter to the *New York Times* describing his pain at Dr. Speer's lack of patriotism, and expression of views which could only be interpreted as pro-German. But this soon brought an indignant and positive statement from Dr. Speer himself, who explained the circumstances under which he was invited to speak, and roundly declared:

There is not now and there never has been any uncertainty whatever in my attitude toward our war with Germany. I believe that it is a righteous and necessary war and that it is the duty of the nation to carry it forward with the fearless and unwithholding devotion of all that we are and of all that we have until a just end is reached, until the wrong to mankind which it is our duty to help to prevent is prevented, and until everything has been done that can be done by the war to establish an order of justice in the earth. I hate war, but I believe that this is a war against war, and that it must be waged in order that war may be destroyed.

Dr. Speer explained that he did not take pains to make this position of his clear at Columbia, because he was not asked to talk about the war. But there's the rub. One of the troubles of orators at present is that they simply must talk about the war, no matter what their nominal subject may be. Otherwise, they fall under suspicion. Having the floor and a full opportunity to make profession of a glowing patriotism, failure to do so is certain to provoke doubts and questions. Hence the need of having for public speakers some equivalent to the playing of the "Star-Spangled Banner" at the beginning of a concert or a theatrical performance. After that the audience settles down with a feeling that all is well. There should be some similar kind of patriotic grace before speaking. It might consist of a prepared formula which all orators could use—such as the Five Points of the anti-German creed, or the Thirty-nine Articles of true Americanism. After reciting these as a preliminary, the speaker could comfortably go on to his real topic.

It is not our intention to write flippantly of what is to many people a matter of grave concern. They are immensely stirred by the war, with all that it implies of peril and sacrifice, and are within their right in demanding that a public man leave no doubt where he stands. They feel that they have reason to fear German intrigue in this country, and are alert to detect and resent all evidences of its being at work. This is perfectly natural. But they ought not to forget the infirmities of human nature and, above all, the limita-

QUOTES DR. HEXAMER AS FOE OF REPUBLIC

Milwaukee Editor Testifies That German Alliance Leader Favors Monarchy Here.

ACTIVE PART IN POLITICS

H. C. Campbell Declares That the Policy of the Organization is Antagonistic to This Nation.

Special to The New York Times.

WASHINGTON, Feb. 28.—Political activities of the German-American Alliance were described by Henry C. Campbell, an editor of The Milwaukee Journal, in testimony today before the Senate Judiciary Committee, which is considering Senator Kling's resolution to revoke the charter of the organization. Mr. Campbell said the alliance did not align itself permanently with any party, but supported candidates who advanced pro-Germanism.

"The alliance was active in politics in every State in the Union," said Mr. Campbell. "For years it has backed candidates who have leaned toward Germanism and has opposed candidates whose sympathies were against the spread of Germanism in the country."

"Have you any evidence that the German-American Alliance has taken any part in politics since we entered the war against Germany?" asked Senator Sterling.

"The alliance has been passive thus far," replied Mr. Campbell. "I do not recall that it has taken a definite stand as to any candidate who has come up for office since our going into the conflict."

Senator Sterling asked if the alliance had interfered in the political situation in Wisconsin, where a successor to Senator Hustling is to be elected and where pro-German support is said to lean to the La Follette camp. The editor did not know of any active participation of the organization in that campaign.

"I understood that the alliance was opposed to Senator Hustling, who represented unadulterated Americanism, but its opposition was not in the open," he added.

Referring to the statement of Henry Welsmann that the defeat of John J. Fitzgerald for Justiceship in New York was due to the activities of the alliance, Mr. Campbell said that in every State the alliance had every candidate tabulated according to his sympathy with the issues which the Germans advocated and in every election pro-Germanism was a dominant issue with the alliance, either secretly or openly.

Prince Henry's Mission Here.

The influence of the alliance, the editor said, was reflected from the German Embassy in Washington. He recalled that the German Chargé d'Affaires had written commending the alliance officers for work in solidifying the German vote at one election. The visit of Prince Henry of Prussia, he said, was intended to unify Germans for active participation in American political affairs.

"In seeking its charter from Congress the alliance promised that political and religious matters would be kept out of its activities," said the editor "but it did not keep that promise. When the war broke out in 1914 the alliance exerted its influence to secure the election of candidates all over the country who favored Germany. Acting in co-operation with the German Embassy, the alliance hoped to be able to swing a powerful influence against America getting into the war."

"The single purpose of the alliance was to Germanize America. It worked to keep Germans in America from being Americanized. It wanted German ideals to be kept alive; it wanted German kept in the schools; it wanted Germans in political office."

The alliance, in January, 1916, circularized its members, the witness said, urging any who had not taken out citizenship papers to apply for them at once, "in view of the hard political fight now in sight."

Leo Stern, Superintendent of Schools in Milwaukee, the witness said, was President of the Wisconsin branch of the alliance, and did all he could to advance the teaching of German and German sympathies. Through the instrumentality of Mr. Stern, he said, French text books were withdrawn from the Milwaukee schools, Mr. Stern objecting to what he regarded as a reflection in them upon Germany.

The editor characterized Dr. C. J. Hexamer, former President of the alliance, as openly pro-German in his attitude toward America. He quoted Dr. Hexamer as denouncing the American form of government, and as urging the German monarchy as preferable.

Dr. Hexamer was quoted by the witnesses as having said at Erie, Penn., in March, 1916: "This form of government is a failure, and the only correct form of government is a constitutional monarchy." This, Mr. Campbell testified, was said in the presence of T. Lowrey Humes, United States District Attorney for the Western Pennsylvania District, as well as a number of others. Mr. Humes has been subpoenaed to appear before the committee.

Hexamer Denounced Wilson.

In November, 1915, the witness said, Dr. Hexamer, criticizing the Wilson Administration, declared:

"We have never had so miserable, weak-kneed, and contemptible an Administration as at present. We want to spread German ideals and consider the hyphen as an honor."

The German-American Alliance used German exchange professors in American colleges, the witness said.

PACIFISM IN THE PULPIT.

Criticism of Dr. Speer's Address by Religious Workers.

To the Editor of The New York Times:

As a friend of the Y. M. C. A., and, we trust, a loyal American, let me thank you for your interest and space given to the Y. M. C. A. addresses at Columbia University. Since the feeling comes by times that the enemy in our midst is receiving rather too lenient treatment, it is refreshing that there are those who demand of our supposedly loyal, true Americans a high stand on our great task.

The attitude of Dr. Speer comes with a decided shock to one who, as a student, was wont to hear his inspiring addresses on missionary and other occasions of interest to students. Not being personally acquainted with Professor Mitchell, and being at a distance, the feeling was that surely Dr. Speer could be given the advantage of any misunderstanding, if such there were proved to be. But the letter from Dr. Speer himself seems to leave no doubt but that Professors Mitchell and Fagnani are to be thanked for their letters and public interest.

Granted that it is true that "we have to replace an order of selfishness and wrong and division with an order of brotherhood and righteousness and unity," is not the very best way to do this to strengthen the hands and hearts of our people in this great task? Is it the time to sit in one's study and prepare criticisms of society when one's house is on fire? I may be wrong, but this letter gives me the impression that Dr. Speer is forced by certain reasons to give assent to the necessity and righteousness of our war, but, having done this, immediately washes his hands of the whole affair and wishes to be undisturbed in his regular work. It is this semi-detachment which often hurts more than outward disapproval. It is this attitude on the part of many church leaders which has inspired the criticism that the church has run to cover during the storm and will emerge afterward unchanged by the mighty transformations which this war is working.

The war with Germany is the whole thing now, and none of our other problems will suffer while we bend every energy to secure the right conclusion. Surely on this point there should be no wavering.

Without meaning anything personal in this one word, it does seem that for any one to assume that this war is just a passing cyclone and will leave the world much the same when it has passed is to assert the most deadly form of enervating pacifism. Moreover, is it not better wisdom and policy to see the world come through this war and not over it? To think it Christian to live in a semi-detached atmosphere while men are laboring and dying for the very ideals of Jesus Christ seems to be a travesty upon the spirit and ideals of the Great Leader of men.

W. H. WOOD.

Chaplain Dartmouth College.

Hanover, N. H., Feb. 26, 1918.

A Canadian View.

To the Editor of The New York Times:

Let me thank you, as a Canadian, British-born, and for many years a citizen of the United States, for your timely and friendly warning in THE TIMES of Feb. 23 to the American leaders of the Young Men's Christian Association against preaching pacifism to college students or in any other way weakening the moral determination of all your people to fight hard and fight to the end in this terrible struggle. It is certainly not too much to expect those who are shaping and directing the idealistic impulses of young men at the present time that they should so foster and shape them as to bring their full and fresh force to bear upon the only task that, until it is well done, ought to be given much time or serious thought.

To many of us who have seen what the war means in the life of France and England and are living now in the midst of maimed men and grief-stricken relatives, and so know a little of the price already paid in human suffering and death because of Germany's devilish wrongdoing, it seems that our religion itself is being tested by the measure of strength which it shows in functioning upon the war and in leading its professors to press the war with unquenchable zeal and ardor as the primary Christian duty. Surely we cannot hope to keep the friendship and active co-operation of virile men, young or older, among students or elsewhere, by maudlin sentiment or by a failure to discover and declare how deep the moral issues are that are involved in the war.

If this war is lost the religion of Christ will be handicapped in its world conquest, and the only way for the Church and all of its agencies to insure its being won is to use its full power to induce all who regard its teaching to look upon the winning of the war as the great moral and religious duty of the hour. Not only must such organizations as the Young Men's Christian Association not be harbors to shelter "slackers," but they must, and I think will, prove great power-houses to stimulate and release enthusiastic moral and patriotic energy.

G. A. WARBURTON.

General Secretary Toronto Y. M. C. A.

Toronto, Feb. 25, 1918.

Added on the Ground That It Was a Special Kind of Meeting.

To the Editor of The New York Times:

So much has been published in criticism of Dr. Speer's address at the Columbia student democracy meetings that many of the students here feel that a statement should be made showing the attitude of those who feel that this attack has been both mistaken and unjust. It is an easy thing in these days to make an issue of patriotism and carry public opinion to any extent by discrediting a man, but in this case the whole issue has been distorted.

A widespread misapprehension has been created as to the purpose of the meetings. I was present at all the preliminary public discussions where these meetings were advertised. The impression was given there, not that this series was to be for the purpose of furthering our already aroused enthusiasm for the war, nor for further emphasizing the already well-recognized inhumanities of the German conduct of the war. We have meetings from time to time which accomplish that purpose, and they are well attended. We have subscribed thousands of dollars for Liberty bonds, and thousands for the Y. M. C. A. camp work, while our Red Cross is doing its constant share.

But these meetings in question were advertised as for another purpose. The understanding among those who were originally interested in these meetings was that they were intended as an introduction to the serious study of some of the real problems of civilization—defects and false philosophies which have made war inevitable—and particularly the study of what kind of civilization we expect to have in the world after the war is won, and how to go to work to secure such a civilization. It was this purpose which enlisted interest in the meetings on the part of the students from the colleges and universities all over New York. This is a more far-reaching question and demands far more prophetic insight in its treatment than the question of the immediate issues of the war. The great constructive work on this latter question has been successfully accomplished by President Wilson, so that conviction in the large majority of minds may now be assumed. It was on such an assumption that Dr. Speer presumed to lead his audience more deeply into the underlying causes of the present breakdown in the world's civilization, which are not so clearly understood as is generally supposed.

I am not a pacifist, nor do I want peace in the world until we can have a permanent peace based on the kind of justice in every department of life which will make wars forever impossible. We might as well get it now while we are in for it; but I believe that in order to get it we must go deeper than a superficial kind of patriotism. We must search out what are the elements of peace, and what are the elements which have disturbed and are likely to disturb peace in the life of the world in the future. If we are really in earnest in our claim about saving humanity we must be honest in our effort to think through this problem.

A GRADUATE STUDENT
Columbia University, March 2, 1913.

Time 3/7/18.

A NEW PHASE OF PACIFISM.

Talk About Regenerating the World and Our Own Faults.

To the Editor of The New York Times:

People at a distance must leave to New Yorkers the settlement of the precise wisdom of Dr. Speer's recent alleged utterances at Columbia University, but Americans all over the country will credit reports that our old acquaintances, the pacifists, are again trying to resume their handicraft. Utterly discredited as they were proved in their smiling assertions that war could never come to America, that preparation for war was futile, and finally, that we had no real grievance against Germany, they are still the same old pacifists, taught prudence perhaps, but never common sense and still less humility. If they are too tender, perchance, of their own physical comfort to express their innermost thoughts, they at least do their best to keep the public mind "away from the ugly subject of the war," and to confine their efforts to the discussion of golden projects for regenerating the world after the war has been won by the sacrifice of other people. Likewise, they are never backward in conveying the impression that the war must be conducted with all the amenities of a golf club, and that while assailing the Germans we must never lose consciousness of our own rude errors.

These good people are still with us in the Northwest, and it is not amazing that they are reported in New York. They have learned nothing and they will learn nothing. They are not pro-German, but only very circumspectly are they pro-American. They are manifestly ready, the first moment it becomes safe, to raise shrill voices to President Wilson, urging him to arrange a cowardly "negotiated peace." Peace Russia means nothing to them, Alsace-Lorraine and our incalculable debt to France mean nothing, Belgium means only a little more than nothing. If the Kaiser will use a few smooth phrases about possible disarmament and a future peace league they are quite ready to stretch out a welcoming hand to the new Herod who sank the Lusitania. They are not consciously traitors. They are merely "philosophers," of one brand or another, fit pupils of the Grecian sage who was so constant in gazing upward into the heavens that he walked cheerfully forward into a well.

Vulgar rumor spreading across the Continent declares that the peculiar centre for these amiable Laodiceans is the social science faculty of a great university not unmentioned in New York, but they probably have their neophytes and catechumens in every American seat of learning. If it has been well said of Lenine that he has rendered far greater service to Kaiserdom as an honest dupe than he could possibly have rendered as a conscious hireling, it is equally possible that sundry men, who today, out of every worthy motive, numb the patriotic ardor of our youth and take the minds of Americans away from the supreme necessity of winning the war, are unconsciously rendering to the Hohenzollern an assistance at least equal to the cruder and simpler form of espionage. The fact that they would be first to disclaim any disloyalty does not make their work any the less inadvisable.

It is a fortunate thing if a concrete incident has awakened public opinion as to the possible mischief that may be wrought by these little cousins of La Follette.

WILLIAM STEARNS DAVIS.
University of Minnesota, Minneapolis.
March 2, 1918.

TEACHERS OF PACIFISM.

Criticism of Dr. Speer Might Be Extended to Other Ministers.

To the Editor of The New York Times:

I heartily congratulate Professor Mitchell and THE TIMES on their frank and unflinching handling of Dr. Speer's morale-weakening address recently made at a students' mass meeting. I trust that the castigation he is receiving will have a wholesome deterrent influence upon many others who in the same way are marring their own future usefulness while injuring the cause of their country and mankind.

A short time ago I listened to a similar address made before an important assemblage of ministers by the very able pastor of one of the greatest churches in this city—a pacifist before the war, but whom I supposed to have been reformed. My indignation over what he said compelled me to rise and try to offset its evil influence by remarks in which I was careful not to be personal.

With a membership in his church of nearly 2,000 and a devoted following of at least 10,000 more in the city, and an influence extending all over the country, and himself a good, a well-meaning, and a remarkably able and popular man, I consider him, (like thousands more of the same kind in the ministry, thousands more in various professional life, and more thousands in business occupation,) if he has not changed, one of the most dangerous men in this country. With enough of that kind of teaching and "inspiration," some day the morale, the stamina, of the United States will crack and result in great disaster. It might come when we are just on the eve of victory and lasting peace, and lead to a peace that will be inconclusive and destructive of the continued peace and well-being of the whole world, or perhaps to a separate peace that will lead straight to our downfall.

If it is true, as a sane and thoughtful mind must believe, that enough of that kind of teaching will break the morale of the country, it naturally follows that our morale must be weakened in proportion to the quantity administered to us by our pacifistic teachers, and the cause of international justice and civilization must suffer to that extent.

I have a special object in writing this. It is to divert the attacks from Dr. Speer, who has been sufficiently punished, and broaden the scope of discussion to a much wider field; to the sort of home neutrality in this war of many otherwise useful men who stupidly think they are serving their country, when in fact they are the most efficient, though unconscious, agents of the Kaiser. It is a patriotic duty that we go for them in no hesitating or uncertain way and unhorse them from the hobby horses upon which they are so complacently riding. The awakening they will receive will be of great value to them and an aid to the great cause in which all Americans should be enlisted.

SAMUEL COLCORD

New York, Feb. 28, 1918.

great Cromwell - just because he knew how to
instill his men with the belief in their God-favored
Cause - and then led them to see the wisdom of living
in harmony with that profession! No wonder such
"Ironsides" conquered at Marston and Naseby the gay
plumed lords, the equally brave Cavaliers of that tragic
period in England's history. Don't you think that a
little more of such "iron tonic" could be given at
the expense of much of the cake cream and sugar with
which we are sometimes more than "fed up" - Now
I don't mean literally - but in that petting, indulgent
attitude - which certainly has spoiled many a child
already! So, in the bearing of privations let the boys
have their share - They will feel honored by the privilege
- if properly explained. The old story of Daniel and his
lad friends as it proves the value of "Plain living and High
Thinking" should not be forgotten in these days when we
want the best - for the future as much as the present.
I often wonder what that future has in store for us
- the Christian and the Church at large - will we be able

having put down the monster of Militarism to set our own
house in order - even if many churches and symmetrical
cobwebs have to go in the process. I have read D'Annunzio's
words on the Causes for the war - they are seven or eight
of 'Just' - and Hocking in "The Camp yesterday" shows
a mighty need for moral surgery - the question is - will
we in the Joy of Peace - the rest from war be
willing to undertake such reconstruction in
relationships, in creed and their emphases, in the
real basis of true brotherhood, in putting life's law
where Jesus put it - on Man's Spiritual Growth -
not - as has been and is - Man's Physical Enjoyment
and the mad adoration and so amble for all that
ministers to that low grade Ideal. We shall meet
great leaders in these coming days - and I believe that
America's entry into the war means to conclusion on
a higher basis than we have otherwise been possible
May I thank you again for your letter and book - and pray
God's sun and rain to you in the great work of leadership
today and tomorrow.

- Lane Corcoran -

Yours Very Sincerely
R C M Laddie

